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1895

THE CENTENNIAL OF THE BEGINNING OF PRESBYTERIANISM IN THE CITY OF WASHINGTON. . . . . .

1895.

The First Presbyterian Church, November 17th to 22d, 1895, ... Washington, D. C. . .

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1895

Pastors:

JOHN BRACKENRIDGE	1809–1818.
REUBEN POST	1810–1837.
WILLIAM McLAIN	1837–1840.
CHARLES RICH	1840–1843.
WILLIAM T. SPROLE	1844–1847.
ELISHA BALLENTINE	1847–1851.
BYRON SUNDERLAND	1853.
ADOLOS ALLEN	1894.
T. DEWITT TALMAGE	1895.

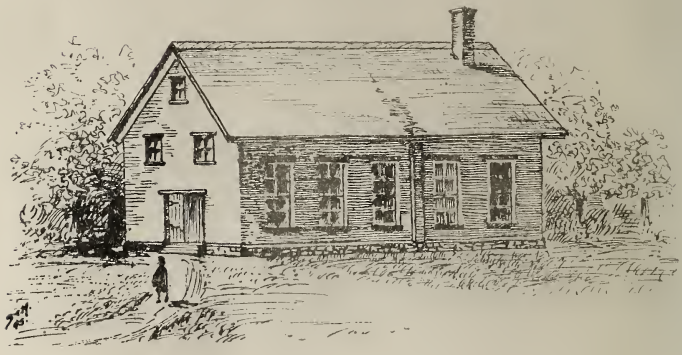
Elders:

ELIAS B. CALDWELL,
JOHN COYLE,
GEORGE BLAGDEN,
HENRY HILLMAN,
JAMES MOORE,
EZEKIEL YOUNG,
THOMAS PATTERSON,
ANDREW COYLE,
JOHN KENNEDY,
JOHN SHACKFORD,
JOHN COYLE, JR.,
JOHN G. WHITWELL,
WM. H. CAMPBELL,
DANIEL CAMPBELL,
LEONIDAS COYLE,

ISAAC S. MILLER,
ALEXANDER SPEER,
JOHN DOUGLASS,
OTIS C. WIGHT,
THOMAS J. JOHNSTON,
HORACE J. FROST,
FRANCIS H. SMITH,
OCTAVIUS KNIGHT,
GEORGE B. PATCH,
NICHOLAS DUBOIS,
WM. A. SUTPHIN,
RICHARD W. CARTER,
F. B. DALRYMPLE,
EDWARD G. CHURCH,
ALFRED LOCKHART,

THEO. F. SARGENT.

1795.



1812.

1845.

Order of Exercises:

Sabbath Morning, November 17th.

Historical Sermon.

REV. BYRON SUNDERLAND, D. D.

Monday Evening, November 18th.

Rev. A. W. Pitzer, D. D., presiding.

Presbyterianism and the Nation.

Rev. CHARLES L. THOMPSON, D. D., LL. D.
New York City.

Tuesday Evening, November 19th.

Rev. T. De Witt Talmage, D. D., presiding.

Presbyterians and Education.

Rev. HENRY M. MacCRACKEN, D. D., LL. D.
Chancellor of the University of the City of New York.

Wednesday Evening, November 20th.

Rev. George O. Little, D. D., presiding.

Presbyterianism and the District of Columbia.

Rev. B. F. BITTINGER, D. D.

Hon. JOHN W. FOSTER.

Rev. J. G. BUTLER, D. D.

Friday Evening, November 22d.

RECEPTION.

7.30 to 10.30 P. M.

The following document throws light upon the

BEGINNINGS OF PRESBYTERIANISM IN WASHINGTON.

. the records of the Presbytery of Baltimore
ars that on April 30, 1794, Rev. John Brack-
e was licensed, and on April 29, 1795, he re-
a call from "The Churches in Washington,"
small bands of believers who met for worship
ut any formal organization and including set-
tl ents outside the present city limits—a city without houses.

In 1795, June 24, order was taken for the ordination and installation of Mr. Brackenridge as pastor. In 1801, certain irregularities having been reported to Presbytery, Mr. Brackenridge was cited to appear and furnish satisfactory reasons for the same; but failing to appear he was again cited before a meeting held in Georgetown, D. C., April, 1802. At this meeting he appeared and pleaded ill health as the cause of misunderstanding and requested the dissolution of his pastoral relation.

The congregation was cited to appear before Presbytery to show reason, if any, why the request should not be granted; no person appearing at a meeting on April 26, 1802, the relation was dissolved. In 1809 the Presbytery, at a meeting held October 27, in Alexandria, appointed Mr. Brackenridge to labor as a missionary for three months in

Bladensburg, Maryland, and Washington City, and in 1810 he was appointed supply of Washington City and Bladensburg. In 1812, at the request of the First Church, Washington City, Mr. Brackenridge wrote a sketch of the rise and progress of the Church, but omitted all the foregoing facts, which, had they been known, would have settled the question of priority raised by Rev. Dr. Laurie after his congregation had joined the Presbytery of the District of Columbia. Dr. Laurie's congregation erected the first building, but Mr. Brackenridge had the first organization, and for the want of a suitable building was under the necessity of using a carpenter's shop erected for the workmen employed in the building of the President's House. In 1793, when this building was demolished, the congregation worshipped in a farm house now St. Patrick's Roman Catholic Church.

The enterprise was greatly weakened by the efforts made by Dr. Laurie in the formation of a church under his ministrations. After this time the congregation worshipped in "The Academy East," the only house that could be obtained and in which they met every three weeks. It was not long before steps were taken for the erection of a church building and the following persons appointed a committee to have the matter under their care: Messrs. George Blagden, Elias B. Caldwell, John Coyle, John McClelland and Daniel Rapine. The enterprise received great and unexpected encouragement. In the meantime permission was granted

the congregation to hold worship in the old Capitol, Mr. Brackenridge still laboring a part of his time in Rockville and in Bladensburg. The new house of worship was occupied for the first time June 20, 1812, the dedication sermon being preached by Rev. Mr. Brackenridge from Luke, 19: 9. At a meeting of the congregation held January, 1813, Mr. Brackenridge was called and on July 4, 1814, was installed pastor of the church, continuing as such until May, 1818. Mr. Brackenridge died in 1844 in the seventy-fifth year of his age. The church was supplied successively by Rev. John McKnight and Rev. John Clark.

In April 19, 1819, Mr. Reuben Post was called as pastor and installed June 24, of the same year.

On the 10th of April, 1827, the corner stone of the present edifice was laid. The church was dedicated December 9, 1827—the sermon preached by the pastor was from Haggai, 2.

Rev. Dr. Post was released from his pastorate January 24, 1836. He died September 24, 1858. Rev. Addison Mines supplied the church until December, 1836, when Mr. William McLain was elected pastor; installed January 11, 1837; relation dissolved June 9, 1840. In November, 1840, Mr. Charles Rich, Licentiate, was ordained and installed pastor. The relation was dissolved July 13, 1843. In November 27, 1843, Rev. William F. Sprole was installed pastor; relation dissolved April 2, 1847.

The church was supplied by Presbytery until March 1, 1848, when, Rev. Elisha Ballantyne was installed pastor. The relation was dissolved July 21, 1852. Rev. James Gallagher supplied the church until December, 1852, when Rev. Byron Sunderland, D. D., was called, and continues the pastor to the present time.

In 1859 the church was enlarged and re-constructed, making it one of the largest if not the largest Protestant church building in the city.

At the first recorded meeting of the Session there were present (September 15, 1812);

Rev. John Brackenridge and ruling elders John Coyle, Charles B. Caldwell, George Blagden.

Mr. Laurie, installed over F Street Church, 1803; house built afterwards, but no date given.

Came under control of Presbytery of District of Columbia, June 14, 1824, but in 1839 transferred to Presbytery Baltimore—afterwards set off to Presbytery of Potomac—again in 1869 united with other churches in Washington City Presbytery.

Dr. Sunderland was installed Thursday evening 7.30 o'clock, April 21, 1853.

Dr. Heacock of Buffalo, N. Y., preached the sermon; J. R. Eckard, charge to pastor; Mason Noble, charge to people; Samuel Washburn, Moderator.

Rev. Adolos Allen was installed as co-pastor April 17, 1894, and resigned February 3, 1896.

Rev. Dr. T. DeWitt Talmage was installed co-pastor October 23, 1895.

CENTENNIAL SERMON,

By Rev. Dr. BYRON SUNDERLAND.

Pastor of the Church.

Ps. 87:3. Glorious things are spoken of thee, O, City of God!

The city. This is the heart of the world. It has been so with the great Capitals of all nations, those now buried beneath the dust of ages, and those still standing, out of which pours the life-blood of the times to the remotest corners of the earth.

Piety and Patriotism forever, both love and laud their seat of Government whether in church or state. The home of Religion and the Capital of a nation, in the blended story of their beginning and progress have never ceased to kindle the most thrilling emotions in every mind susceptible of exalted conceptions.

It was so at Jerusalem in the time of the first Kings. There was the center of God's worship and the famous capital of the Hebrew Nation, and there in the great festivals which celebrated the wonders of their history, the majestic choir of Tabernacle and Temple poured out this song of Triumph, "Glorious things are spoken of thee, O, City of God." Yes, it was the city of God, destined to have such a history as no other city on the face of the globe ever had or can have. These words booming from Strophe to anti-Strophe through the wide air, gave

voice to the feeling of immense multitudes, rapt by the spirit of grateful adoration. It has often been so among the generations of men!

It is so with us to-day. For now we begin to commemorate the founding of our city and of that line of religious evolution in Washington from which we trace the development of this old church back through a hundred years.

Presbyterian Christianity was early in this region, as the churches of our order at Hyattsville and Georgetown bear witness, and as one church closely akin, but not then associated with us, organized in Washington a few years before our own, also attests.

Tradition, clear and undisputed, couples this church and the Capitol in their founding and progress. The story of the city is no Greek or Roman fable. Prior to the coming of the colonists this place was called Tohoga, the seat of an Indian Emperor or Sachem. Here dwelt the Nacostians, whose neighbors were the Monacans and Powhatans. Their council fires were lighted on yonder hill. But their feuds are ended. They vanished before the pale-face like a vision of the night. A new order from beyond the sea began to displace the Amphictyon of Savage Life. Lines of survey were traced here more than two hundred years ago. Patents came out through the monarchs of England for Pinner, Langworth, Troop and Francis Pope, who seeing that his name was Pope, aspired to be equal to the Pope and gave to his estate and the

stream that laved it, the august names of Rome and the Tiber. His prophecy which lingered around the Hill for a hundred years was then to be fulfilled.

In 1793, the first corner-stone of that structure which now looks down upon us in more than Roman majesty was laid. From the spot now covered by its dome spread out in those first years of the city, the lands of the *then* proprietors, on one side declining to the river's brink, on the other, expanding in copse and forest away to the circling hills.

There are the hamlets of Hamburgh and Carrollsburgh, there is Duddington pasture, there the house of Daniel Carroll, yonder of Notley Young and yonder still of David Burns. There are the uplands and the orchards and the old burial places of the dead. The lark springs up from the dewy corn with his morning song, the plover sends out his nightfall whistle from yonder sedge. In many a footpath, by many a spring, the children wander, searching the wild fruit and waking their echoes in the deep woods. Sportsmen haunt the shores of Anacostia, whose rude old wharfs scarce break the shoals and water courses that crowd over the track of Pennsylvania avenue and end away in "the Northern Slashes."

All this in a scene of rural loveliness, which *then*, as *now*, beamed from Prospect Hill, from the Heights of Georgetown, from distant Arlington, and from the moonlight sheen of waters laughing to the sea.

Years before, Washington had fixed his eye upon this site for the seat of government. The action of

Congress looking to this end, began in 1790. Maryland and Virginia followed it with appropriate enactments. Terms of cession were agreed upon, and on April 15th, 1791, the first corner-stone of the District was set up below Alexandria, with fitting ceremonies, and in the great concourse, the minister of the Cross offered up to Almighty God the prayer of the infant Republic. The soil thus outlined was thenceforth consecrated to the cause of American Independence and the Religion of Jehovah.

In 1792, the corner-stone of the Executive Mansion was laid, and it was a whole decade before the structure was completed. There in the heart of the forest a carpenter's shop was erected, and there for years it stood a shelter for the workmen in summer's heat and winter's snow.

In September of the following year, Washington came to lay the corner-stone of the Capitol. On that memorable day he was attended by a procession with fife and drum, winding their way on a fallen tree across the Tiber amid the oaks and underbrush to the elected spot. That scene was the presage of all that followed. The old roads gave place to new made streets, the marshes receded, the evening lights grew thicker, the bloom of urban life was gathering to the flower just bursting from the shadow of the wilderness. The times of Adams and Jefferson succeeded. There were already three thousand souls. The Congress came in 1800, and two years after the City of Washington was incorporated. Municipal

functions were assumed, and the Metropolis was fairly launched on her pathway of renown. The fathers of the city came, the physicians, the lawyers and the judges came, the noble artists came, the inventors and men of genius came and their magnificent works are all before us. Time and space would fail me to trace the growth of the city to what we see it now, or to name the glorious men who have made it what it is.

"Glorious things are spoken of thee, O, City of God!" It is surely to-day the favorite city of all true Americans, beautiful for situation, the joy of the whole nation, can we add the words, "O City of God!" In what sense is it the "City of God!" His divine protection has ever been over it. On one occasion only was God's shield withdrawn and that but for a day and a night when it felt the ravage of the Minion troops of England, to be followed speedily by the death-dealing guns at Baltimore and Ft. McHenry, which gave us the immortal ode of Francis S. Key, "The Star Spangled Banner!"

It is the City of God in this, that at the very beginning, from the North, the East, the South (for then there was no West) God's own people came here, as to their new Jerusalem, religious families, men and women who had been trained in the various Christian denominations, and who brought with them their convictions and predelictions. Among these religionists, were the Presbyterians, some from the churches of Makamie the father and founder of straight Presbyterianism in this country, and

some from the church of the Covenanters, under the title of "The Philadelphia Synod of the Associate Reformed Presbyterian Church." The General Assembly of the Makamie churches was organized in 1788 and comprised by far the larger portion of those who professed the Presbyterian faith.

When these families arrived in Washington they found no churches of their order within the limits of the city. They had no Pastors, no church organizations, no stated religious services, which they sadly missed and for which they could only substitute irregular meetings when some traveling minister or missionary could be procured to conduct them.

Under these conditions the Presbyterians of Washington, uniting in their efforts, procured the use of the carpenter's shop in the grounds of the White House where they first assembled for religious worship in 1795. From time to time they met there, until the shop, no longer needed, was torn down, and they were obliged to seek another place of worship.

There is in existence an old deed giving to the "Calvin Society" a lot of ground adjoining the site of the old German Lutheran Church, now standing in the first ward of the city. For some reason unknown to me, it certainly was never appropriated by our people, if they ever had any title to it, and it remains to this day in the use and possesion of the German Church. Their next place of worship was a frame building, used also for a school, on F street, near the corner of Tenth street N. W.

About this time the Covenanter portion of the people withdrew and in 1803 organized what was long known as the "F Street Church," under the pastoral care of the Rev. Dr. James Laurie, and in connection with the Associate Reformed Synod of Philadelphia. The building is now known as "Willard Hall."

The remaining party of the Presbyterians in Washington were those who had come from churches in connection with the Presbyterian General Assembly and, though without formal organization, which accounts for the absence of permanent records for the first fourteen years of their history, they still clung together, as the facts have surely been handed down to us upon the testimony of many of the early members of this church, some of whom were active participants in the Presbyterian movements of that period, and from whose lips I personally received the account more than forty years ago.

On leaving the F street building they removed to the "Academy East," in the vicinity of the Navy Yard, because in those days it was expected that the bulk of the growing city would be eastward of the Capitol, and because the requirements of the Navy Yard had already drawn to that section a considerable colony of people from whom they hoped to augment their numbers and extend their usefulness.

When, however, the Capitol had been so far advanced as to provide a basement room for the sessions of the Supreme Court of the United States,

our fathers obtained permission to hold their Sabbath service in that place, and there the Lord's Supper was first administered.

Later on they determined to seek, through the Presbytery of Baltimore, a church organization and to erect an edifice for public worship. The site chosen was near the Pennsylvania avenue ascending the hill just south of the Capitol. The first earth was turned for the new building by John Coyle, one of the first elders of this church. His daughter, Mrs. Whitwell, then a little girl, described to me the scene. The ground was then broken into steep hillocks and spurs and covered with a growth of saplings, vines, and underbrush. There, one evening in the solitude just as the setting sunlight flashed upon the autumn foliage, lighting up a flame of gorgeous colors, might be seen a man with head uncovered; by his side his little daughter and a stout-bodied colored man, spade in hand, on which he reverently leaned. Then the voice of prayer rose fervently to the God of the Covenant for a benediction on that spot and the use to which it should be put. The prayer ended, the master took the spade and struck it in the ground and turned over the first soil where the corner-stone was laid of the "little white Chapel under the hill." Some of its wall are still standing but buried out of sight by the subsequent grading there. The building was dedicated in 1812, at the beginning of our second war with England.

From that date, the permanent records of the church appear. The nucleus that met in the carpenter's shop in 1795, and had been a nebulous and nomad body of Christians began to take a local habitation and a name. About the year 1811, it was formally organized by the Presbytery of Baltimore under the title of "The First Presbyterian Church of Washington, D. C., having for its first pastor, the Rev. John Brackenridge, whose grave remains to this day by that of his wife in a beautiful field of the "Old Soldiers' Home."

But in truth, it must be said, the church was never chartered and fully organized as it is this day, till 1868—when to the Session a Board of Deacons and a Board of Trustees were added, filling out the requirements of the written law of the church in every particular, by its form of government, its Directory of worship and its Society, Constitution and By-Laws. It is the first charter granted by Congress to any church in this city or District.

In the process of time, the growth of the city to the west and north, and that also of the congregation induced the removal to our present site. The records of this undertaking read like a romance. The first building erected here, was dedicated to the service of Almighty God in December, 1827, the then Pastor, Rev. Dr. Reuben Post, preaching the sermon. It was a day of great rejoicing in the history of the church.

After many years the space again became too narrow, and in 1860, the present auditorium was

constructed above the old one, now the lecture-room. The front of the building was changed, and it was re-dedicated in December of that year. The venerable Dr. Gardiner Spring, of New York, preached the dedication sermon, the last public service he ever rendered outside his own city. In the afternoon the Rev. Dr. Charles Reed, of Richmond, Virginia, preached a sermon, and in the evening, the Rev. Dr. Jenkins, of Philadelphia, delivered the closing discourse. It was one of the whitest days in our annals.

The church edifice, as it then was, remained almost untouched for thirty-two years. It much needed renovation, which occurred in 1892. The building as it appears to-day was the result, and in November of that year it was again dedicated. The historical discourse on that occassion was delivered to a large concourse of the members and friends of the church in the city.

That sermon was subsequently published, not without a few errors, and some lack of authentic records, but in the main it may be regarded as a detailed and truthful statement of the origin and life of this Mother church of Presbyterianism in the Capital of the Republic.

It is not my present purpose to recite those details so recently exhibited, but from what has now been said the public may understand the significance of this Centennial, and the reasons of its adoption, and of this commemoration.

In 1795 the only churches of our order, near us,

were the church at Hyattsville and that in Georgetown.

The pioneers of this church first held religious meetings in the city in 1795.

This church received its title as the First church in connection with the Presbyterian General Assembly, organized in Washington, whereas it was not till 1823 that the "F Street Church" became a constituent of the same Assembly.

This church, as it is now seen, has been an evolution church, solidifying gradually from the concretions of a hundred years, and marking the beginning of Presbyterianism here, but it has never at any time gone back from its polity, doctrine or discipline. We have sometimes been represented as almost too deep a blue for the current public thought of the world, and as standing so STRAIGHT that we bend over backward. But there is nothing in all this for which we need to blush in an age so rife with frantic efforts to eliminate all trace of the supernatural from the works and word of God.

From this church has gone forth a great company to proclaim salvation throughout the circuit of the earth, devoted men and women, missionaries of the Cross, preachers, teachers, lawyers, physicians, soldiers, sailors, ministers of State, noble souls born here and born again into the everlasting kingdom of our God and of His Christ. Some are living still, some are now active in other spheres, in other churches here, and elsewhere throughout the length of Christendom.

And then the cloud of the glorified that first and last have gone up from these courts after all the toil and prayer, after the tenderness of this earthly communion, the thrilling touch of heart to heart, of ordinance and rite and privilege and opportunity, in smiles and tears—gone up through the gates of the Eternal City into the transcendant splendors of the celestial life! How many have long been gone, and some have left us only as it were but yesterday! And here we stand gazing after them into heaven, crying out with Tennyson,

> "Oh, for the touch of a vanished hand,
> The sound of a voice now still."

The foot-stones of this church have been worn by the tread of the great figures in our history, by the diplomats of many countries, by statesmen and lawyers, by senators and judges, by presidents and by cabinets, by warriors and chieftains on land and sea, and by the American people from every city and country-side, and by travellers from foreign lands in every quarter of the globe. For a hundred years we have been in contact with the moving masses of humanity in storm and sunshine, in peace and war, and who can compute the emanation of public and private influence from this watch tower of Zion, reaching to all classes of society, touching all questions of truth and justice, of purity and honor, so deeply involving the welfare of mankind, so sternly attesting the supreme virtue of that old "faith which was once delivered to the saints."

Now, when a hundred years have passed since they first met in the carpenter's shop, perchance a similitude of the very booth where the great Head of the church and the Savior of men spent so much of His early manhood, shall we not mark the circumstance with every demonstration of Christian joy?

"Glorious things are spoken of thee, O, City of God"! The supreme glory of our Capital to-day, as it has been from the first, shines out in its Christian churches and the schools and multiplied elemosynary institutions they have fostered. More than marble or bronze, more than all the parks and decorations, more than all the proud monuments of art and architecture, more than all the triumphs of mind over matter of which we are justly proud, are these temples of Religion which make our city the city of God. Stern may be their morals, exacting their theology, puritanical their ideas, but these are the forces that have evermore made the men and women of the ages, the true patriots and philanthropists of the world, heroes and heroines for God and truth and righteousness, despite the jeers and ribaldry of mocking generations.

From the first, this church has been related to the larger bodies of American Presbyterianism through the Presbytery, Synod and Assembly, a church polity from which in large measure, our Repulican form of Government is modeled.

Presbyterianism was brought to this country chiefly from the British Islands, where the seed-

corn of it from Geneva had been plentifully scattered for a hundred years. It early took root in most of the colonies, for it is especially the religion of tempestuous and trying times. The persecuted Christians of Europe came here to find as one has said "a church without a bishop and a State without a king." But they brought with them at the same time their personal religious predilections. Out of these the American Protestant Church has reached the massive proportions of the present hour. Presbyterianism forms no exception to this great law of selection or election as we may choose to style it.

At this moment there are two Presbyterian General Assemblies in our country, the North and the South. These are the principal bodies of our order. There are several smaller bodies bearing the Presbyterian name, which time and circumstance have differentiated from the larger cults and from each other, some of them having exerted but a limited influence on the religion of our times.

As this church is now and ever has been allied with those who are to-day represented in the Northern Assembly, we may trace its connections through all the vicissitudes of the past down to the present hour.

The session, the Presbytery, the Synod and Assembly are the four courts through which we operate and combine. The Session is the court of each individual Congregation; the Presbytery is a number of Sessions combined and the first court of

appeal, and the Synod is a number of Presbyteries combined and the second court of appeal, the Assembly is all the Synods combined and the final court of appeal, while the law-making power is lodged with the Presbyteries.

The first Presbytery was formed in Philadelphia in 1705. In 1716 the first Synod was constituted. In the next quarter of a century dissensions arose from which two Synods resulted called the "Old side," and the "New side." In 1758 they came together again. In 1788 our present Standards were adopted and the first General Assembly was constituted. In 1801 a Plan of union with the Congregationists was adopted, out of which grew in part the divisions of the "Old school" and the "New school" and again the church was divided in 1838. This church through its Presbytery adhered to the 'New school" Assembly.

By this time the question of slavery began to be seriously agitated, both in church and state. In the "Old school" assembly every effort was made to quiet the agitation. In the "New school" assembly it annually grew more violent till 1857, when the assembly met at Cleveland, Ohio. There the commissioners from twenty-seven southern Presbyteries seceded in a body and put forth a manifesto calling for a distinct and separate organization, which, in the following summer, resulted in the Knoxville Synod. At that time this church, through its Presbytery, was a constituent of the Virginia Synod. In the autumn of that year the

Synod of Virginia, the majority of whom had gone into the new body formed at Knoxville, Tennessee, met in the Assembly's church in this city, their aim being to force the churches of our Presbytery into the new alliance, or drive the pastors from their pulpits. It was at this point that the first serious trial of our church arose. Many of our congregation strongly sympathized with the new movement, but their pastor did not. There he uttered his first protest against church secession, and, though the final vote for it was overwhelming, his vote with two others only was recorded in the negative.

The excitement was intense. It continued till 1866, culminating in the Douglass lecture. Looking back upon it now we wonder at our survival. The effect of this opposition, however, was to suspend our Presbytery from all outside ecclesiastical connection for the next five years. Four years later the gathering storm of civil war burst over us and in 1862 our Presbytery "of the District of Columbia" was attached to the Synod of Philadelphia.

The "Old school" Assembly held on its way and our city churches adhering to it, formed what was known as "The Presbytery of the Potomac." On the breaking out of the war the entire body of the southern churches separated from the "Old school" Assembly and effected, at Augusta, Georgia, the Southern Assembly as it is to-day. Not long after, the Knoxville Synod was merged in it, while the Presbytery of the Potomac adhered to the northern wing of the "Old school" church.

It was a period of intense agitation throughout the country, and for eight years more the two Northern Assemblies pursued their work as a divided force. Time, however, was healing the breach between them, and in 1869 their union was completed at Pittsburg, amid scenes of thrilling interest, never to be forgotten. The Pastor of this church was honored to share as the representative of our Presbytery in those memorable proceedings. This event required a new arrangement of the higher courts, and in the following year the two Presbyteries of the District were combined under the title of "the Presbytery of Washington City," which thence forward became a constituent of the Synod of Baltimore, and of the United Northern General Assembly. This is our relation at the present moment.

To-day Georgetown is part of the City of Washington, and as such, our *one* church there, is older in organization than our own. With this exception, we are the first and only Presbyterian church which started with the foundation of the Capital and has preserved its unbroken continuity for a hundred years.

During this commemoration you will hear from others the growth of Presbyterianism in our city and District. It is enough for me to say that our church has borne her part in making this Capital as the very city of God of which so many glorious things are spoken. The great churches of other orders have vied with her in the mighty mission of saving men, and their monuments, like our own,

are this day around us. We rejoice together in what has been accomplished for the cause of our common Master. Their congratulations are most welcome and most heartily reciprocated. God speed them all!

From the day of Timothy's ordination by the laying on of the hands of the Presbytery, down through the centuries, the principle of the Presbyterian polity and the syllabus of doctrine derived from prophets and apostles have been perpetuated. This may be traced through the Waldensians of northern Italy and other kindred bodies, and through the Hugenots of France and the Culdees of North Britain down to the time of Calvin. Then it began to assume wider proportions and exert a more potent influence. At length its creed and its government were formulated in the Westminster Assembly sitting in the Jerusalem chamber from 1643 to 1649. From that date to this, it has remained substantially unmodified. It is true that various bodies bearing the Presbyterian name as well as some others carrying the Presbyterian principle, have separated from each other on some specific point of difference. But taken together, they do at this moment, in numbers, intelligence, wealth, heart-religion and aggressive force, rival the very largest and most powerful Protestant bodies in the world.

As to doctrine, it is conceded by all modern candid writers that the Westminster confession with its catechisms is, on the whole, a

most complete, logical and scriptural formula of religious belief. It is true, the chapteron decrees, has been violently assailed both from without and from within, and yet the late attempt to revise it, with all the new light and learning of our time utterly collapsed. Nor did the earlier attempts of Polemic theology against its alleged reflection on the divine character and its binding human action in the most absolute fatalism, succeed in substituting any theodicy which more clearly posits the relation of God to the universe He has made and over which He is assumed to preside, or which more successfully obviates the thousand objections springing up to any theory which the finite mind of man has ever conceived.

In every great religion there are always TWO PHASES appealing to human belief. There are doctrines which concern human life and duty, and which are everywhere accepted in the general consciousness of their righteousness. This class of tenets is styled the exoteric doctrine, or those beliefs which comprise the essentials of salvation, human regeneration, righteousness of life and the divine favor both here and hereafter. These are simple and easy to be understood. But in addition to this there is a region of dogma relating to God and the universe, which it is impossible for a thinking soul to evade, and which has absorbed the profoundest intellects in every age. These are called the esoteric doctrines, and should never be imposed

upon the mass of Christian believers by any coercion other than their free assent.

Presbyterianism is still charged with holding the most repugnant views, and yet no church has been practically more free or broad or liberal. What she does insist upon is that her *teachers* shall agree as to the esoteric doctrines, but she holds no man accountable for any belief he may have outside of the plain conditions of membership and communion in the universal Catholic church of Christ. She rejects no one who accepts that class of tenets which relates to human life and conduct under the gospel dispensation, the same on which every genuine Christian body insists the world over.

Modern Presbyterianism is held chargeable with a single murder in its entire career, while thousands upon thousands of its children have been put to death in the merciless storm of papal and prelatical persecution. That murder was the inevitable result of the spirit of the times, and which by the very rashness of its victim involved the great Calvin in its execution, though he had labored to prevent it by a solemn forewarning which was recklessly disregarded. Conceive of the great Pilot of the Reformation standing on the bridge of the Gospel Ship, to guide her in safety out of the perils of that dark Papal ocean on which she was tossing like a cockshell. Athwart her course shot the barque of a single man, a self-made fugitive from every harbor in Europe. "Hold! Ahoy there! there's danger ahead!" rang out the cry from the pilot. It was unheeded,

and the man was submerged in flames, while the trembling ship passed over him! That pilot was John Calvin.

Aside from this, Presbyterianism, has no history which needs the pity or the charity of posterity. On the other hand her service in the cause of humanity as against the exactions of despotism in church and state has been pre-eminent. True the events of thirty years ago, had carried the Southern Church into a separate organization, but they were events which involved the entire population of the country in the responsibility which was then assumed. Making therefore all abatements required by the truth of history, we may claim without fear of successful contradiction, that no portion of the Protestant Church, has rendered more valuable contributions to the cause of human welfare.

Our church has everywhere stood for:

The Bible as the revealed word of God and the only infallible rule of faith and practice.

For the Divine Sovereignty and human accountability.

For the covenant of Grace, executed by Christ, the only Savior, and the Holy Spirit the only sanctifier of men.

For the Christian Sabbath, as the great land-mark of Christian time, the legitimate successor of the Patriarchal and Jewish Sabbaths.

We stand also for the two sacraments: Baptism by the sprinkling of water as a seal of God's covenant to believers and their children. The Lord's

Supper as a simple memorial, a bond of union a pledge of fidelity and a means of grace.

For the parity of the clergy and the broadest evangelical fellowship.

For the right and necessity of universal and through popular education.

For the free research and investigation of human thought.

For free speech and private judgment, regulated by law.

For individual conscience and the liberty of the press.

For civil government, "of the people, for the people and by the people" in both sexes.

For the cause of temperance the world over.

For purity in politics and public morals.

For the uplifting and reformation of human society in all its grades of existence.

For the spread of evangelism throughout the earth.

For the dawn of that millennial day when all the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

It was from this platform that Frederick Douglass, the foremost orator of the colored race in his days, delivered his great lecture on the Assassination of Lincoln, when there was no other roof in this city to shelter him.

Presbyterianism is a representative government like that of our Republic, in many features of which, as I have said, they are similar. It is the

inspiration of patriotism and the firm pillar of all righteous administration. From the beginning it has ballasted our modern civilization in all the great emergencies of national vicissitude.

Presbyterianism in America has stood as the foremost breakwater of evangelism against the flood-tide of European sediment and speculation, and wider still, against the stream of more ancient and more distant conceptions of human destiny, and never, so long as the sun shines or the storms thunder, shall her protest be wanting against the nebulous and uncertain theories which would destroy every vestige of the supernatural from off the face of the earth.

Such is the service rendered by Presbyterianism to our country and the world. This old church has been in it for a hundred years, keeping equal pace with the Capital itself. May we not look back on it to-day with joy and wonder and with special thanksgiving to Almighty God! "Glorious things are spoken of thee, O, City of God."

From this watch-tower of Zion, we have looked out upon the marvellous spectacle of the nineteenth century, a century of world wonders in the corridors of time. What an era in the life-time of our beloved church! Our government came here in 1800. The Union was then but a narrow strip along the Atlantic coast. To-day it stretches across the fairest portion of the continent, spanned by Arctic snow and Southern gulf! Then three millions, now sixty-five millions of people, dwell-

ing and delving amid marvels of nature beyond the imagination of man. What a tutelage in countless branches of enterprises developing conditions of life unknown to the fathers of the Republic, where transit and tidings out-speed the fleetest time and make the globe one neighborhood, where the great professions have advanced far beyond the lines of former triumphs, and professions before unheard of, are filling the mighty scale of human achievements. Science is reaping fresh harvests from the limitless fields of nature. Literature and philosophy expatiate with a temerity of freedom, beyond the romantic wisdom of the ancients; wealth and labor are rearing unrivalled monuments of civilization, where seats of learning and homes of benefaction transcend the fabled shrines and oracles of the past, where the problems of social and political economy are pressing for solution in such a school of human freedom as the sun never before looked down upon, where human life itself has been magnified and intensified in all directions, where the moral forces of a pure religion rooted in God's Bible, are clarifying and uplifting human society as never before in any generation, and where the omnipotent spirit of the ever-living God is breathing through the chaos of humanity, as once before "when the morning stars sang together, and all the sons of God shouted for joy!"

In this century the watchmen on this rampart of our Zion with all Americans have seen and felt the storm and ravage of foreign and civil war. In our

very midst two Presidents of the Republic have been slain by the red hand of the assassin. Great tragedies have been enacted here which have gone thrilling into every corner of the earth. Poets have sung with all the fervor of our patriotism; orators have thundered in our Senate; men of affairs have created a new world of physical conditions; our national charter has survived the most terrific convulsions; "The Star Spangled Banner," still unsoiled, gleams in every ray and floats on every breeze. We have seen the shackles fall from four millions of bondmen, and the rescue of our commerce from the wolf-dogs of the sea; we have seen our national credit redeemed and our Union cemented and consecrated by the blood and sacrifice of two millions of our citizens; we have seen the mastery of steam and lightning over time and space; we have seen our educational system unfolding from the primitive school-house to the grand university; we have seen the immeasurable power of the press untrammelled by any censorship; we have seen the Samaritan of christian beneficence binding up the bruised body of unfortunate humanity and bearing it away to some hostlery of relief; we have seen our young and puissant Republic rising to the foremost seat among the great powers of the world; we have seen the annual festivals and local expositions of a proud and prospered people crowned by the nation's centennial, and, later, still by that world's exhibition in the White City by the Lake. And still to-day is another in process in a fair city of the

South; and, above all, we have seen that angel which hath the everlasting Gospel to preach to all people, making, in his wondrous flight, the whole circuit of the earth. How august has been the American arena, in the center of which we have stood! What grand figures have moved across our stage! What thrilling scenes have stirred all hearts with the comedy and the threnody of American life! May we not in truth exclaim, "Glorious things are spoken of thee, Oh City of God."

Nor less have been the movements abroad in this same great period, too many and too mighty to be numbered here. Diplomacy, intrigue, oppression, rivalry, jealousy and bloody war among the nations, revolution, outbreak, the strong against the weak, patriot hope deferred, blood mingled with tears, the map of nations changed, hermit doors thrown open, empires passed away, Russian serfdom gone, the German States solidified in the heart of Europe, Italy unified, the Pope no longer a temporal sovereign, France a Republic, Spain and Austria falling in the scale, Turkey the nest of a butchering religion, and the rape of woman, deluding the mightiest kingdoms of Christendom, Japan accepting occidental civilization, and but yesterday shaking the foundations of the oldest empire on the face of the globe, India a dependency of the British Crown—that unnatural mother England, I grieve to say, whose lust for power tramples on everything too weak to resist her arrogance, Africa so long a shrouded continent thrown open at last to the

rapacity of European gunnery and craft, and far-off Liberia—infant daughter of American philanthropy, struggling upward to influence and power amid gigantic difficulties—violent tumults and bloody insurrections in the Central and South American states, many Islands of the sea reclaiming from barbarism and seeking some stable form of popular government, the ceaseless cabals of the Jesuites, the Mormon imposture, the strange mystery of modern spiritualism, the fanaticism and falsity of second Adventism, the fading away of the Indian aborigines, the violence and desperation of Nihilism and Anarchism, the revival of religious scepticism; hand in hand with falsetto German scholarship, spreading the mildew of agnosticism and unbelief through all the senses of a materialistic generation; the renewal of old theories of morality and religious faith, long since exploded; the Mammon god, and title worship, luxury, idleness, enervation; American womanhood sold out to the effete lordlings of the old world at the price of millions; the monstrous liquor octopus with tenticles buried in the heart of humanity, and sucking away the very life-blood of the nations. All these things sapping out the very vigor and virility of human society, and the never-ceasing conflict of human thought and opinion, kindling contentions everywhere, both in church and state. But thanks be to God, in it all and over it all we see the ceaseless preaching of the doctrines of the Nazarene, that divine and God-sent teacher of the human race,

Redeemer and Savior of mankind, once dead and buried, but now risen and ascended to the glory from which He came to be head over all things to the church the fulness of Him who filleth all in all, and whose saving grace this pulpit has never ceased to proclaim without reservation, omission or revision through all the century.

Of all these things, this church has been a witness, and of some of them has been a part. How vast the panorama and the spectacle. Out of this clock-tower of time no false alarm has ever issued. None have ever been misled who have sought counsel here. Let us rejoice together on this day of rejoicing. "Glorious things are spoken of thee, O, City of God." The nineteenth century is closing. What shall the twentieth reveal? We know the past of our beloved church—what shall its future be?

I shall not live to see it. The day of my life is waning—my sun must soon go down. The workmen cease, but the work of God goes on. Conscious that I have performed my little task so feebly—grateful that this church has borne me up so long, I must soon resign my part to those whom God in his great and merciful providence has so recently drawn into His ministration here. In all my personal experience in connection with this church nothing has been more grateful, nothing more hopeful, nothing for which I more earnestly and more devoutly thank my God and your God, than the coming to us just at this crisis, of a minister whom God has so qualified and sealed for preaching

the everlasting gospel to all people. I am sure my younger yoke-fellow here most heartily joins me in this. It seems to me like a vision let down from heaven to cheer us as we close the present century and enter on the vast career of the coming years. It is to me, personally, the final sunburst of my evening sky, and I feel like saying with old Simeon, "Lord now lettest thou thy servant depart in peace for mine eyes have seen thy salvation!"

In closing this reveiw I thank God for all his mercies, private and public, and for the privilege to look out once more upon this magnificent city and upon an undivided country, a marvellous people and an aggressive, ever vital, ever recuperative Christianity, over whose future prospects I see frowning to-day, but one dark cloud. Amen.

MONDAY EVENING, NOVEMBER 18th.

Rev. A. W. PITZER, D. D.

PRESIDING.

FELLOW PRESBYTERIANS:—With hearty good will and grateful appreciation I accepted your kind invitation to preside on this occasion and participate in these observances.

I belong to the youngest branch of the great Presbyterian family; our corporate existence dates only from December, 1861, when the Southern General Assembly came into being in Augusta, Georgia.

I have never seen the time when I had any apology to make for being a Presbyterian. Not that I care for a name or a denomination "*per se*," but believing as I do with all my soul that Presbyterian doctrine, polity and worship are fully and firmly founded on scripture; nay more, that the Presbyterian Church is nearer the pattern given in God's word than any other, so far from apologizing for the Presbyterian Church or disparaging her confession or government, I rise up before God and men and call her blessed.

Prior to 1861, your church was our church; your faith, our faith; your fathers, our fathers. In dogma, in tradition, in history, in blood we were one. For years I have advocated the warmest fraternity and the closest and most cordial co-operation in all Christian work.

At the General Assembly at Atlanta, Georgia, in 1882, I inaugurated a movement for fraternity, and aided in formulating a basis on which such fraternity could stand with stability and honor; that basis was in brief—"*receding from no principle; but withdrawing all aspersions on Christian character.*"

Had that fraternal offer been adopted by the Springfield Assembly without the addition of the unfortunate "*explanation*," it is my own belief that before this day the reunion would have taken place on the basis of the concensus of the standards of the two bodies.

But, brethern, after all we are one in the two great works committed to us by our Blessed Lord. Dr. W. M. Paxton in his sermon before the Presbyterian Council in Philadelphia, in 1880, speaking to the representatives of all the branches of the Presbyterian family in the world, called special attention to the fact that this church was a "*witnessing church.*" Our Lord says—"Ye are my witnesses." We testify for Him during the period of His bodily absence. We testify in our creeds, our confessions, our catechisms, in our lives, and this testimony has been heard in the flames, and it has been sealed with blood. Whenever and wherever the fire has been hottest and the conflict fiercest, there has been seen in the forefront the heroes and standard bearers of the bonnie blue flag.

When Dr. Radcliffe was installed Pastor of New York Avenue Church, President Patton said

at the beginning of his sermon—"We Presbyterians are a '*preaching*' church; we believe in 'preaching.'" Others may magnify the altar, the ritual, the music, or something else; we magnify "preaching." That is our business; that is what we stand for as a church in this lost world. It has pleased God that men shall be saved by the foolishness of "*preaching*."

To bear witness then to the facts, the truths, the duties set forth in the infallibly inspired scriptures of the old and new Testaments; and to do this by oral preaching is the glorious mission of the Presbyterian branch of the Holy Catholic Church. Ye are witnesses unto me; preach my Gospel.

These anniversary exercises began yesterday with a masterly and magnificent historical address by the beloved pastor of this people who for forty-three years has gone in and out among us, honored of all for his steadfast devotion to the church of his choice.

We have with us this evening one whose reputation as a successful minister on the banks of the Missouri river reached across the continent to the Pacific and the Atlantic; who was called to one of the leading churches in the great city of New York; whose worth and services made him moderator and orator at the Centennial General Assembly, and it is now my pleasure to introduce to this audience, Rev. Dr. Charles L. Thompson, pastor of Madison Avenue Church.

PRESBYTERIANISM AND THE NATION,

BY REV. CHARLES L. THOMPSON, D.D.,
OF NEW YORK CITY.

Monday Evening, November 18th, 1895.

The theme assigned to me for to-night is appropriate to the place and the occasion.

The one hundredth anniversary of Presbyterianism in this city furnishes us an appropriate occasion for looking back upon the beginnings of our church in this country, and the nation's capital, is surely not an inappropriate place from which to regard the relations which Presbyterianism sustains to the history of the nation.

Years ago Mr. Herbert Spencer said, "It may, I think, be reasonably held that both because of its size and the heterogeneity of its components, the American nation will be a long time in evolving its ultimate form, but that its ultimate form will be high. One result is, I think, tolerably clear. From biological truths it is to be inferred that the eventual mixture of the allied varieties of the Aryan race, forming the population, will produce a more powerful type of man than has hitherto existed, and a type of man more plastic, more adaptable, more capable of undergoing modification needful for complete social life."

History sustains Mr. Spencer's prophecy. The better types of manhood have resulted from the mingling of race varieties.

The splendid Germanic races, so long the dominating forces of Central Europe, grew up slowly out of many varieties. The Roman Empire was preserved awhile from the effects of its own deterioration by the daring incursion of the Northern races. England is the standing historical illustration of what a blending of races can do toward developing national character. But there is no nation whose beginnings are so significant as those of our own. The value, as well as the interest, of these beginnings is illustrated by a remark made by Mr. Gladstone, when he declared that the birth of the American states was of more interest than any other it was possible to study, and added that "whenever a young man desirous of studying political life consults me, I always refer him to the early history of America."

Specially will this study become interesting and important to those who shall agree with Mr. Gladstone when he says again, "I incline to think that the future of America is of greater importance to Christendom at large, than any other country."

Indeed there can be no intelligent understanding of our present position, nor a clear outlook toward our future estate as a nation, unless, with somewhat of the insight of a philosopher, we shall be able to to take wise account of the various historical tendencies that have resulted in our nationality. For

to-night, however, we are to study our national origin in the light of one question. What influence have *Presbyterian* ideas and men had upon the ruling principles and characteristic institutions of this republic? Three factors, speaking broadly, may be said to enter into the formation of any nation: the principles at its foundation, the institutions that have been built into its growth, and the men who have illustrated those ideas, and founded those institutions. Let us speak along these three lines, successively.

First, what *principles characteristically Presbyterian can we trace in our national beginnings?*

Every nation has its own personality. That personality is the outcome of certain ruling ideas. Our country is peculiar in tracing its origin not to any one people of Europe. The line of its history is not, therefore, a single line, and is not to be traced as you might trace the strong current of a river. It is the resultant of the combined life of half a dozen European nations. The problem, therefore, of finding out what are the ruling principles that have entered into the formation of this republic is not a simple, but a complex one. At the same time the facts stand out so clearly in our own history, and are so distinctly marked as that history is traced back to the lands whence it came, that it will not be very difficult to mark out, at least in a general way, what have been the national characteristics across the ocean, that have determined this last-born of great nations.

In a general way, historians are in the habit of saying that the chief factors of national life have come to us from England, Scotland, France, Ireland, and Holland. As the fingers come to the wrist, these nations have come to a certain solidarity in our own country. It is necessary, therefore, to inquire what are the essential truth elements of these respective nations. Of what ideas of truth, tolerance, education, and liberty were they respectively the exponents when the great Reformation that quickened all Europe from the Orkneys to the Tiber had done its work, and the historian had had time to look about over the countries which it has influenced. Certain leading truths so developed and new to the world are called *Reformation Truths*. Some of them had existed ages before, were an inheritance from Roman law and primitive Christianity, but had been swept away or covered up by the general flood of ignorance and oppression. Now with the lustre of new ideas, fresh born from Heaven, they emerged to gladden the world. As now we follow these ideas in their historic development we perceive that as you can trace the various streams that through the flats of Holland slip into the sea to the one strong river that clave the German hills, so you can follow the doctrines of personal liberty, rights of conscience, human brotherhood, and free government, springing up in Scotland and Holland and France almost simultaneously, toward one sourceful fountain, until at last you see it rush out from beneath a hill at the foot of the Alps, as

the Rhone to-day rushes along the same hill's base; for it requires no very profound or prolonged study of historic tendencies to discover that emigrants from Scotland, and the Netherlands, and England, and France, drank their first drafts of intellectual and spiritual liberty in the new-born republic of the city of Geneva.

Greene, in his History of the English people, recognizes truly the genius of the new life of Europe, and of the Reformation when he says, "As a vast and consecrated democracy it stood in contrast with the whole social and political framework of the European nations. Grave as we may count the faults of Calvinism, alien as its temper may be in many ways from the temper of the modern world, it is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God and heir of Heaven, the trader at his counter and the digger of the field suddenly rose into equality with the noble and the king."

Democratic government, free institutions, free schools, popular education, are the nerve ideas traceable to Geneva and John Calvin. The marks of their origin are distinctly upon them. They go down from that elevation to Holland, Spain and England, and so to the United States by way of Southhampton and Delfthaven and Londonderry and Havre.

Notice for a moment, that this tendency may be clear in our minds and our obligation to that centre

may be distinctly recognized, how these nerve ideas reappear successively in the lands whence our fathers came. It will illustrate to us how through

"The ages one increasing purpose runs ;
And the thoughts of men are widened by the process of the suns."

When the Scotch recalled John Knox from Geneva to resist, as they felt no army of the Highlands could resist, the encroachments of queens and prelates upon their national liberty, what was the word he brought them which should stand them instead of battalions but this, "No king but Christ." ? It was in Geneva he learned to say that. When the Covenanters, driven first to Ireland, and from Ireland to the United States, settled all the way from New England to South Carolina they were the earliest and staunchest friends of American independence. They who first held Derry against James, were ready to hold the liberty of the United States against all the armies of the Georges. The line is straight from the banks of the Delaware past the banks of the Boyne and the Firth of Forth, to the waters of the Rhone.

Another stream descended from Geneva to the dikes of Holland, in that little land which was the scene of the first struggles for liberty and which for many years defied the army and navy of Spain. "Brave little Holland," as she has well been called. The land of an unconquerable love of civil and religious liberty, of indomitable courage, absolute democratic principles and habits of life, and marvellous and prodigious industry which alone had

served to wrench the kingdom from the grasp of Neptune. Are we not indebted to her settlements in New York and New Jersey, as well as to her indirect influence on the settlers in New England for much of moral fibre and intellectual strength upon which our nation rests to-day?

We are accustomed to say that we are dependent largely for national strength on English laws and English spirit, but the grandest contribution which England made to the life of our nation, was in the Puritan's ideal of a universal kingdom of righteousness and truth. The superb ideal which they furnished came to us through the Puritans from Southampton and the Pilgrims from Holland.

Strenuous effort has been made recently to prove that the British influence on American life came to us by way of the Dutch Republic. While this obligation is large, it probably is historically true that the chief obligation of New England is not to the few pilgrims who settled the Plymouth colony (though those one hundred souls undoubtedly gave a stamp which never was effaced from colonial history) but to the Puritans who at the English Revolution in large numbers came to our shores and formed the Massachusetts Bay Colony. They comprised the very best elements of English society. The twenty thousand who, with Hooker, Winthrop and Mather between 1630 and 1640 settled New England, gave us the distinctive type of Puritan life which, with all its faults, has been one of the grandest ever impressed on a young nation, and

the source of much of the intellectual and moral power which made New England eminent in colonizing energy, all the way to the western prairies. But this superb ideal of a universal Christian kingdom on earth was dreamed long before by the great Genevese reformer in his "*Institutes of Religion.*"

It is some times said that Presbyterianism and Puritanism had not very much in common in their settlement of this country. But if, as the historian Green says, "the religious temper which sprang from a deep conviction of the truth of Protestant doctrine and of the falsehood of Catholicism, was Puritanism," then these two were indentical in the substance of their religious convictions and together shared their glory and their peril. Their common persecutions made them oblivious of the difference between them and fused those two sections of British reform into one. With both, the one chiefly in Scotland, the other chiefly in England, the supreme purpose was to bring policies of kings to the tests of reason and the gospel. Though sometimes at variance, they wrought together more solidly than they knew. The Puritan in England broke the despotism of the English monarchy, and the Presbyterians in Scotland broke both the power of the King and the Pope. Thus our country is the last result of time; the product of energies whose theatre was all northern and western Europe, but whose goal and home was the wilderness of America. How marvellously God works! The opening of his word, and the opening of the new world are

synchronous; each was fitted to and for the other.

Second Institutions. An institution is a human personality writ large, and with indelible ink. An institution is the lengthened shadow of a man. Where the sun of progress shines, that shadow is sharply cast, and surely remains.

We have considered some of the *principles* which underly the American nation, and have tried to find their origin in the old world. These principles, the exponents of convictions, have become incarnate in certain characteristic American institutions. Let us try to define them, and then trace their genesis.

Matthew Arnold said, "The more I see of America, the more I find myself inclined to treat their institutions with increased respect. Until I went to the United States, I had never seen a people with institutions which seemed expressly and thoroughly suited to it. I had not properly appreciated the benefits proceeding from this cause."

American institutions are peculiar to American soil.

Every people must develop their own, and as are the institutions, so will be the character of the people, because institutions are only incarnate principles.

We have said that one of the germanent ideas of our Republic was the equality of men. It is declared in the first sentence of the Declaration of Independence. It was declared first in the doctrines of the Genevese reformer whose "sacred democracy stood in sharp contrast to the whole social

and political framework of the European nations." It resulted in the political framework of the American nation.

The first institution that grew out of it in America, as in Geneva, was that of an independent church. To secure that independence Holland made her first fight. Scotland made the Grampians ring with martial music and martial tread. For it, the Pilgrims went to Holland and afterwards came to the United States.

For awhile the constitutions of the different States differed from one another in this respect. Some provided for a State church ; some provided against it ; some were neutral. But it was of the very genius of the principles underlying our Government that union between Church and State could not long abide, and, therefore, New York in her first constitutional convention in 1777, repealed all such parts of common law, and all such statutes as "could be construed to establish or maintain any particular denomination of Christians or their ministers."

A few years later Virginia and the other States followed ; the new States coming into the Union since the adoption of the Federal Constitution have all, of course, come in under the banner of absolute separation of Church and State. Who can fail to trace the common origin of that separation between the Church and the State, which has been the pride of both ? Who can fail to here recognize the identity of republicanism and Presbyterianism ?

No wonder Charles II declared Presbyterianism a religion unfit for a gentleman. It was that doctrine which in half a dozen European countries was the deadly foe of tyranny and despotism, which stood guard over the cradle of American liberty in Holland and Scotland, and nurtured liberty to its manhood in the United States.

Again, one of the institutions of our country is the representative structure of our Government, resting on a stable, written Constitution. Because Great Britain has no written constitution, because her so-called constitution is the growth of abstractions, traditions, and often contradictory parliamentary proceedings, her eminent statesmen have, of late, been looking with refreshing admiration to this document, the palladium of our liberties. The well known remark of Mr. Gladstone, "So far as I can see, the most wonderful work ever struck off at a given time by the brain of man, is the American Constitution," is the mature judgment of the man who of all other men has struggled for constitutional liberty in Great Britain.

Upon that written Constitution, at once the pride and glory of our nation, stands a system of republican Government crowned by that magnificent institution peculiar to our country, the Supreme Court, the guardian of all legislation and the power that stands for the purity and stability of every department of our Government. A recent writer claims that our representative system is copied from Holland. The claim is too large to be allowed in its

fullness. But Dutch history was doubtless studied by the framers of the Constitution, and such features as a Senate—a form of a Supreme Court—freedom of religion and of the press—were doubtless present to their minds.

It is, however, too much to claim that any one country gave us the pattern of our great institutions. The impulse toward them came from many lands. But the institutions are American.

Notice what has so often challenged attention: the parallelism between these, our political institutions and the corresponding ones in our church.

Our Constitution and the National Constitution were twins at their birth in Philadelphia. The first step taken toward the formation of our church constitution was taken in 1785. On the 16th of May, 1788, the Synod of New York and Philadelphia adopted and ratified the immortal document and organized the General Assembly. On the 17th of September, 1787, our Federal Constitution was completed and its adoption was consummated in 1788. So the workers in the two spheres, the civil and religious, wrought side by side, and the product of each reflects many of the characteristics of the product of the other; stability is written on them both.

Our Constitution rests upon essentially the same principles as that of the State, and it remains to-day, without essential change, the basis of all our legislation. Rising from it are our representative church courts in direct connection with the

people, and at the summit is our Supreme Court guarding the rights of individuals and the stability of church government.

It is not important in the pursuit of our parallel to trace the national origin of our form of government, whether it came to us by way of England or Scotland or Holland. Since it is perfectly manifest that the pattern of it was *first* seen on that mount which has given the pattern of so many good things to American civilization, which rises from the shores of Lake Leman. This is conceded by Bancroft and other historians.

It required a revolution to firmly establish these institutions of a free church and a free state and a free constitution and republican Government, "but what was the Revolution" as Bancroft has said, but the application of the principles of the Reformation to our civil Government?"

Another of our institutions without which this Republic could not exist, since intelligence lies at the basis of independence, is our common School System. In 1642 it was the law of Puritan New England that "None of the brethren shall suffer so much barbarism in their families as not teach their children and apprentices so much learning as may enable them to perfectly read the English tongue." And in 1647 it was ordered in all Puritan colonies, "to the end that learning may not be buried in the graves of our forefathers, that every township after the Lord has increased them to the number of fifty householders, shall appoint one to

teach all children to read and write, and when they shall have increased to the number of one hundred families, they shall set up a grammar school, the master thereof being able to instruct the youths so far as they may be fitted for the university.

The eminence of New Enland lies originally, not in her great colleges (though her liberality to higher education has always been conspicuous) but in her common schools. I think Connecticut, under the lead of Hooker, has the honor of first securing free schools supported by government. Every child as it came into the world was taken in the arms of the country's guardianship, and received for its inheritance the pledge of mental and moral training. Whence came our system of common schools? "The common school system was derived from Geneva, the work of John Calvin, was carried by John Knox into Scotland, and so became the property of the English speaking nations." The historian might have added, it was taken from Geneva to Holland and Sweden. In Sweden in 1637 not a single peasant child was unable to read or write. At the outbreak of the war with Spain, the peasants in Holland could read and write well, and in the first Synod of Dort, 1574, it was directed "that the servants of the church obtain from trustees in every locality permission for the appointment of schoolmasters, and an order for their compensation as in the past."

Holland probably holds the pre-eminence for schools supported by the government. "A land,"

says Motley, "where every child went to school, where almost every individual inhabitant could read and write; where even the middle classes were proficient in mathematics and the classics, and could speak two or more modern languages." From this it would follow almost as a matter of course, that among the first free schools supported by the Government in this country were those established by the Dutch settlers of New York.

We have spoken of Presbyterian truths and their growth into institutions, but great institutions have great men back of them; principles are incarnated in characters. I said that the institution is the shadow of a man. Let us now follow up the shadows to the great personalities that give them form and significance. Of what service have Presbyterian men been to the cause of American liberty? If I were to name the four men, who, in my opinion, incarnated more of reformation life and of the principles of the Reformed Church than any other, I should name two clergymen and two civilians; they would be Calvin, Knox, Coligny and William of Orange. They were the representatives of certain types of reformation doctrine. These types we will find reproduced in our land. Thus Calvin stood for the sovereignty of God, and for the equality of men. His doctrine of divine sovereignty breathed again in the prayers on the Mayflower and the religion of the Jamestown colonists, and afterward in public documents and in addresses

in early colonial history. John Adams expressed it all when he said, while the fate of the Declaration was hanging in the balance of debate, "It is the will of Heaven that Great Britain and America should be sundered forever."

It was the mission of Calvin to put the idea of God into the constitutions of the thirteen States, and if ever the time shall come when that idea shall be dim in the popular thought, when the tonic of it shall disappear from our theology and the reason for it fade from our philosophy, we will only need to uncover colonial history to see it shine again in its brightness as it shone in the theology of the Reformer, like Mont Blanc among the snowy Alps.

The correlate of the idea of God is that of an independent and heroic manhood. This was illustrated by the Hugenots in France, and the man who stands for its loftiest spirit is the Admiral Coligny.

When Louis XIV, that small great man, who was "little in war, little in peace, little in everything but the art of simulating greatness," revoked the Edict of Nantes, a half million of the best sons of France were driven from their native land to sow the seeds of valor along the Rhine, the Maas, the Thames, and the Hudson. Their mark is to-day on all our greatness. Their heroism lived on many battle-fields of the Revolution. Thus, long before the chivalric devotion of La Fayette, we were bound to the land of arts, romance and heroism by the emi-

grants who from the Penobscot to the Santee avowed the simple faith they had received from Geneva, and translated into martial valor on the fields of St. Denis and Orleans.

It was reserved for Scotland to wage war with princes for the kingship of Christ, and the lordship of the truth. John Knox was the ruling spirit of the storm.

Standing recently in the historic room in the house in Edinburgh where he lived and died, I was reminded of the debt which not only Scotland, but all who strove for liberty in any realm, owed that man, to see on the wall the words, Thomas Randolph sent to Sir William Cecil: "This man Knox is able in one hour to put more life in us, than five hundred trumpets continually blustering in our ears."

And William of Orange, representing simplicity of life, regal dignity of character and unconquerable aversion to all tyranny, is bound to us by the important relations of the Dutch Reformed Church to our own. These men who thus put the stamp of their rare manhood on the early history of the Reformation have worthy successors among us. The spirit of freedom which the old world brought to the new inspires our early Presbyterian history. Consider for a moment the make-up of the population of the original colonies.

Governor Horatio Seymour, of New York, first pointed out the fact that nine men prominent in the early history of New York and of the Union, rep-

resented the same number of nationalities. Hear that remarkable cosmopolitan roll-call of honor: Seymour of Holland, Herkimer of Germany, Jay of France, Livingston of Scotland, Clinton of Ireland, Morris of Wales, Hoffman of Sweden. Observe the difference between the colonization of the country by the Presbyterians and the other denominations. New England was settled by the Puritans. Their polity early had the protection of the State. The Dutch were in favor with the reigning powers of New York. Virginia and other Southern States protected Episcopalians. Maryland fostered the Roman Catholics, and Pennsylvania the Quakers. But the Presbyterians were the Lord's wandering sheep. They were scattered everywhere; their only protection their single-hearted devotion to the country and their faith. And they were as leaven that is hidden in the meal.

To New Jersey the Scotch gave her war governor, William Livingstone, and to Virginia Patrick Henry, who carried his State for independence, and who, as Mr. Jefferson once said to Daniel Webster, "was far before us all in maintaining the spirit of the Revolution."

In the Revolution they gave to the army such men as Knox, Sullivan and Stark from New England, Clinton from New York, General Robert Montgomery, who fell at Quebec, brave Anthony Wayne, the hero of Stony Point, Colonel John Eager Howard of Maryland, who saved the day at the battle of Cowpens, and Colonel William Camp-

bell, who saved the day at King's Mountain, the most critical event of the contest in the South.

Of twenty-three presidents of the United States, the Scotch-Irish have contributed six: Jackson, Polk, Taylor, Buchanan, Johnson, and Arthur. The Scotch, three or four: Monroe, Grant, and Hayes, and, I believe, Harrison.

Even New England owes an unacknowledged debt to Scotland and Ireland. These lands gave a small but important contribution to her early history. The Puritan, with his intense love of righteousness and reverence for the authority of God and the dignity of man, stamped his character, not only upon New England, but broadly, through the country. But the Puritans were all Calvinists and many of them were Presbyterians; so were the Dutch; so were the French Hugenots. The great ideas growing into great institutions on these shores were borne upon the shoulders of great men, and these men, in very large proportion, were men who were inspired by the faith of the Reformers, and who gave their lives to Reformation principles. And they suffered for their faith in many cases, much as their fathers had suffered on the other side of the sea. Intolerant legislation, bigotry, and power of the established church in the Carolinas gave our fathers a chance to taste the cup of persecution. The treatment which Francis Makemie and many of his compeers experienced at the hands of governors and judges, all fitly links the history of American Presbyterianism with the memories

of the English, Irish and Scotch dissenters under the reign of the Stuarts.

There is no time to call the roll of honored names whose lives have gone into the building of our national temple. From Francis Makemie to the present time, it is a roll of which the church may well be proud. William Tennant the Irish Presbyterian, on the banks of the Neshaminy laid up the logs of the rude building that was the precursor of Princeton University. It was a graduate of Princeton, Ephraim Brevard who wrote the Mecklinberg Declaration; the pen stroke that in 1775 separated one county in North Carolina from the British crown, which first asserted the doctrine, that Americans were and of right, ought to be a free and independent people. I am aware that Prof. John Fiske has sought to discredit this Mecklinberg Declaration. But it probably is too well imbedded in the history of the times to be now dislodged. Indeed the colonization of North and South Carolina by Scotch and Irish people, forms a most interesting and fruitful theme for historic study. From Eastern Maryland the stream flowed westward and southward and gave a stamp to all that reigon, which has made it pre-eminently and unconquerably the Protestant region of America. Recent investigations disclose the fact that the Protestant element of North Carolina is seventy-one per cent. of the population and South Carolina nearly as high. It was Samuel Davis, who with almost matchless oratory, evangelized Virginia. It was John Witherspoon who, when Con-

gress for amoment wavered between the slavery and the liberty of his country, lifted his voice till the old hall rang again. "For my part, of property I have some, of reputation more. That property is staked, that reputation is pledged on the issue of this contest. Although these gray hairs must soon descend into the sepulchre, I would infinitely rather they would descend thither by the hand of the public executioner than desert at this crisis the sacred cause of my country."

The Declaration of Independence, as now preserved at the State Department, is in the hand writing of a Scotch-Irishman, Charles Thomson, the Secretary of Congress. It is said to have been first printed by Thomas Dunlap, another Scotch-Irishman, and a third Scotch-Irishman, Captain John Nixon of Philadelphia, was the first to read it to the people. Indeed the Presbyterians were rebels almost to a man. The synod of New York and Philadelphia was the first ecclesiastical body that counseled open resistance to England. The ministers committed themselves in their pulpits to the cause of American freedom, and of many of them it might be said, as it was said of John Craighead of Pennsylvania, that he fought and preached alternately.

And they suffered persecution in the cause of liberty. The British hated them with a cordial hatred. Dr. Rodgers of New York was obliged to leave his church to save his life. Others were carried off captives. Duffield, honorable name in our history, was at one time while the enemy were on

Staten Island, preaching to the soldiers in an orchard across the bay. The forks of a tree served him for a pulpit. The noise of the singing attracted the attention of the enemy. Presently the balls began to whistle about the preacher's head; undismayed, he moved his audience to a position of safety behind a hillock, and there finished his sermon.

Many of the Presbyterian ministers were engaged in civil service for their country. Witherspoon was a prominent member of the Continental Congress. Jacob Green, father of Ashbel Green, was a member of the Provincial Congress of New Jersey, and chairman of the committee that drafted the State Constitution.

William Tennant of Charleston was a member of the Provincial Congress of South Carolina, and frequently on the same day he would address audiences in his church on the salvation of their souls, and in the State House on the salvation of the country.

"Show me the blood and I will show you the man." The blood of the Covenanters fought on the battlefields of the Revolution.

A few months ago I traversed the moors of Scotland. I stood by the monument of Cameron and his comrades on the spot where they fell; by the monument of John Brown who was shot in front of his house by the Claverhouse Dragoons. I traced the marks of martyrdom from the Irish Sea to the Highlands, and had recalled to me again the hero-

ism of the fathers, who at Bothwell Bridge and along the Nith and the Ayr, fought battles for freedom which have echoed around the world.

It was a matter of course that their decendants would be rebels against tyranny, and would resist stamp acts and taxation without representation, even to the death.

The recent investigations of the Scotch-Irish Society have disclosed an interesting history connected with the poor whites of the mountains of Kentucky and Tennessee and West Virginia. They are largely composed of Scotch and Scotch-Irish people who refused to join the ranks of the Southern army, and in silence and poverty and deepening ignorance kept their faith sternly with their country and their God, amid the rock fortresses of the mountains. They are an obscure people—but it is from some one of those families came that great soul—whose is the only name that Americans write level with the name of Washington—Abraham Lincoln of Kentucky.

Thus have I endeavored in merest outline to sketch the obligations of our country to the principles, institutions, and persons of our church.

From the vantage ground of this review we may take a bold and hopeful look to the future. What in a historic spirit may be expected from Presbyterianism in the America of the future? We accord peculiar honor to the fatherlands and their heroes when we claim a progressive church and declare that our inheritance had such vitality that

we have improved on the original type. Our doctrines are broader, our spirit more catholic, our missionary conception more daring, more Christlike. We bear the lineaments of our origin and are proud of them; but the type is American and good for a march around the world. Our spectrum holds the best metal of the old saints and the living light of to-day.

What now is the possible contribution which our church may make to the future of the country?

The great theological truths that stand related to national progress have been uttered. The sovereignty of God and the dignity of man are the great correlate ideas which have been bequeathed to us by the Reformation. They furnish the soil out of which strong nationality may grow. These ideas, viewed in the harmonizing light of the Cross in which divine sonship and human brotherhood appear, constitute a sufficient ethical basis for a great and progressive state. These ideas, so regarded in Calvary's light, the Presbyterian church carries on all her banners.

We need not greatly reconstruct our theology. Its essential elements are sufficient for the power of a church and the well-being of the state. *The peculiar mission of the next century will be to apply them.* We will never have another theologizing period like the 17th century, nor a time of the development of stately church polity like the 18th century, but the problem of the present is to develop the kingdom of God working in and through

the kingdoms of men. In a word, the living questions of religion are those which work in with social, civic, and national life. The church never had so good a chance to be a blessing to the nation as now. It must come, of course, through the absolute independence of each. We, first among the children of men, are in condition to prove *the ethical possibilities of Christianity*. Calvin, Luther, Melancthon could not, because a church is never at its best, spiritually, till it is wholly free from state control. But we can, and, *therefore*, *we must*.

How shall this be done? I will name three directions: First. By education. This is a safeguard of the republic. This is the historic glory of Presbyterianism. I have given you the origin of free schools in Geneva, Holland, Scotland. The history of our church in this country has been one of devotion to education. The church and the school and the college have flourished side by side all the way from Neshaminy Creek to the Columbia River. We have been true to the public free schools. Why should we not be? We made free schools. We have carried the curriculum upward to the university level. See the signal lights, as you may sight them across the continent, of Washington and Jefferson, Oxford, Wooster, Wabash, Lake Forest, Park, and others, binary stars of the mingled radiance of letters and the Gospel.

Again, the brightest, fairest dream our country is dreaming to-day is that of social and civic reforms. It is more than a dream. The morning

seems about to dawn, and strong men are shaking slumber from them and arising to attack the wild beasts of evil passions that so long have had their hands on the nation's throat; beasts of intemperance, licentiousness, greed of money, prostitution of official position, tyranny of the strong over the weak. These beasts have made our fair cities bloody with their rage and assaulted the fair fame of our country as the home of liberty and the friend of man. And, mark it, these reforms are being pushed forward in the name of the Lord of hosts.

And who is leading the hosts of civic reform in our metropolis? Is it not a Presbyterian minister? And who in our National Capital put a throb of conscience into political strife when he said, "Public office is a public trust"? Who but a Presbyterian President and the son of a Presbyterian manse? And who, a few years earlier in the same high office, stood for official purity and integrity, illustrating meanwhile the Gospel of the grace of God in an open Christian life but a Presbyterian Elder?

The Presbyterian church is the steadfast friend of all reforms. She believes nations reach their ultimate destiny as organic parts of the kingdom of God. To that end she is striving to apply the highest power of her doctrines to the deepest moral needs of man. And here she has such a theatre for this endeavor as the world never presented before. All the nations of the earth are here. Rome never humbled before her sword so many peoples as have

been drawn by our light of liberty. It remains to see what the Gospel can do to meet and master for God these world-wide conditions. To our church and to the others with us (for this enterprise transcends denominations) there is an unparalleled chance to prove the practical efficiency of our common faith. And in the proving of it society will be purified and the nation achieve her third charter of freedom. Her first she won on the battlefields of the Revolution—her second amid the struggles of the Rebellion—her third will come on the bloodless field of a contest for the working power of Christian truth and the realization of a Kingdom of Heaven on earth.

But once more—this nation is throned amid nations. It is no idle boast—but a geographical truth to say, America is the natural, commercial and political center of the world. The Anglo-Saxon race is, to-day, and destined to be, increasingly in coming time, the dominant race of the world. It unites in one the individualism of Greece—the organizing faculty of Rome—the religious power of the old Hebrews. But the Hebrews were shut in a narrow hill country—the Greeks on a little Peninsula—the Romans even, had a small realm as a permanent possession. The Anglo-Saxon race at home has only a few small islands. The Anglo-Saxon race in America has come to its great inheritance. It has here attained the highest civilization—it has amassed the greatest wealth—it has the most magnificent continental theatre for its un-

folding. In the unfolding it will have a great duty to other nations. Thus it must become a teacher of certain great truths.

One of these is the brotherhood of man. Our open ports have taught it east and west. Some people think perilously: not if Christian truth leavens the doctrine of human rights; not if the principles of fraternity and moral accountability too founded in the Gospel and illustrated by churches are carried on the front of our civilization. The nation depends upon the church to keep these great truths to the front—nay, to push them through missionary enterprise in the nations of the world. Missions imply at once loyalty to Church and the nation. "In the good of every nation all the rest have equal share." The missionary work of our church stands closely in with the permanence of republican principles. America will reach her high destiny only when she says to tyrannies and idolatries east and west, "All ye are brethren and children of one God," and it is the missionary must say these things. We had a grand illustration in New York of the relations between patriotism and aggressive Christianity, when at a great missionary meeting an ex-President of the United States presided and an ex-Secretary of State, from a personal inspection of mission fields, pleaded for the moral regeneration of the nations around us. Recent and accumulating horrors excite me to say there is one mission duty which America owes to the world and to the God of justice, which I fear

the church is not properly accoutred to perform, a gospel of justice which I fear can only be preached with an unsheathed sword for a gesture and deep-throated cannon for argument, to the end that the unspeakable Turk and his unspeakable government may be blotted from the earth.

It has been the historic glory of Presbyterians to stand up against oppression. May her genius inspire our Government to exalt and maintain a lofty ideal of righteousness among men.

If ever the time comes in the future when our country must defend against internal weakening or the rush of external storms—the principles and the institutions which have made her great and made her noble, may Presbyterians—once again—be worthy of the blood that is in them. May the fields and the men of the old conflicts rise upon their vision for an inspiration.

I have read somewhere a story of a battle above, which, as in mirage, a heavenly prototype was hanging in transfigured light, and those who fought below were cheered on by seeing the glorified battle scene, where all the seeming defeats below were pictured in the colors of a glorious victory.

Such an inspiration will be for all who fight for liberty in the future. There above the clouds and above the alternations of earthly chance—we may see the transfigured fields all glorious in the light of triumph. There is Orleans and Leyden—there is Marston Moor and Bothwell Bridge ; there too are the bloodless fields of intellectual and moral agony.

There are Wittenberg and Geneva; Dort and St. Andrews; and as I see earthly defeat, uplifted into victory there, in the fair prospective of history, there in the bending sky of the gracious centuries—faces come out and look down upon us—no longer scarred and anxious and bleeding, but serene in an imperial majesty and benignant with divine encouragement. The thin visage of Calvin softened till it looks like a benediction; the piercing countenance of Knox, gracious and at rest; the stately figure of William of Orange; the noble bearing of Coligny, calm as that marble image of him, that looks out upon the Rue de Rivoli at Paris. And they are our fathers, and we are their children. And if Heaven calls us or our descendants into stress or storm, our knowledge of their victories and our sense of our lineage will keep us true to our place, our country, and our God.

Tuesday Evening, November 19th, 1895.

PRESBYTERIANS AND EDUCATION.

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I am not here to-night to recount the educational achievements of American Presbyterianism. So much remains to be done in our land in the cause of education, that I shall ask you as Presbyterians to look this hour not to the past, so much as to the present. I trust thus, to reach a practical end, namely, the turning of your minds to the question, what work have we to do for education in America? Three characteristics should belong to any work thus proposed. First, it must be one which greatly needs to be done. Second, it must be one in which Presbyterians may undertake to lead without presumption. Third, the enterprise should be such as this Centennial of Presbyterianism in the capital city of the United States of America might fittingly inaugurate.

Possibly there may occur to your minds various tasks which fulfill all of these conditions. The view, however, of the educational field, which my office has given me throughout many years past, impresses this one subject more highly than any other namely, the systematizing, strengthening and

honoring of higher education in the United States of America.

First, I shall argue that this work needs to be done, and that Presbyterians may fittingly lead in attempting it. You will allow me to present this argument not in abstract propositions, but by concrete facts, in the way of illustration.

There happens to be in the world one Presbyterian country. This country has attempted much in the way of higher education. I will place this land and our own side by side for the sake of comparison and suggestion. I mean the land of Scotland; the little nation of four millions. I shall dwell on Scotland as an object-lesson in both Presbyterianism and education. Scotland is more than four-fifths a thoroughly Presbyterian people. Of the other fifth the majority are Protestants of the Independent or Episcopalian pattern. Not one-tenth of the nation is Catholic or far removed in religious sympathy from its Presbyterian population.

England is far less homogeneous, more than one-third of her people dissenting from Episcopacy. Holland, Germany and Switzerland are each of them more than one-third Roman Catholic. The Scandinavian countries alone approach Scotland in denominational homogeneousness. Hence, if anything has been done in Scotland for higher education, Presbyterians have had the principal share in the doing of it.

Before, however, I enter on the comparison of our heterogeneous America with homogeneous Scotland, let us remember that we have nearly twenty citizens to deal with where Scotland has one. Each group of twenty American citizens is scattered over more than a square mile of territory. Little Scotland expects more than one hundred of her citizens to live upon each square mile, being five times as compact as our own nation. Scotland has had many centuries for rearing her people, with comparatively little admission of foreign elements. The United States, starting a century ago with fewer people than Scotland has to-day, has had to give place to every tribe under heaven.

I now ask you to imagine yourself with me in an educational corridor, with a nation on either side. On the left hand of this corridor I will put little Scotland as an example of Presbyterianism and education, and on the right hand I will put the United States of America. We will start with the elementary school, proceed to the secondary or higher schools, thence to the college and university.

First, I observe, that in Scotland, in the elementary school, of the children from seven to fourteen years of age, every child has a seat provided for it; indeed, there were nearly one hundred thousand more seats according to the official report of three years since, than there were children to occupy them. The enrollment of children in the school was eighty for every one hundred of the

school population; the average attendance was sixty-eight for every one hundred of the school population.

In the United States of America, on the other hand, according to the last report of our Government, there are not enough seats or school-room accommodation. There were but sixty-nine scholars enrolled for every one hundred of the school population, being eleven less than in Scotland. And when we come to the average attendance, there are less than forty-five in the United States against sixty-eight in Scotland. So that while more than two-thirds of the children in Scotland who might be in school are found there every day of the school year, in the United States not one-half of the children from five to eighteen years of age are found in daily attendance.

This suggests what Presbyterianism has done for Scotland in elementary education, and what Presbyterians ought to seek to do for common schools in America.

In Scotland the average salary of a schoolmaster is between $650 and $700; of a school mistress over $300. Moreover, one-seventh of the schoolmasters and schoolmistresses are provided with residences free of rent. The total expenditure is nearly $11 for each pupil in average attendance.

The average salary of a schoolmaster in the common schools of the United States is not quite $280 and of schoolmistresses, $263. As to residences for schoolmasters or schoolmistresses, if there is

such a thing provided for our teachers in any one of the United States, I have never been so favored as to have any school board invite me to visit it.

Much has been said of the great advantages in the matter of wage earning of the American workman over the unfortunate inhabitant of the British Isles. If my statistics are not all wrong, and they are taken from the official reports of the United States Government, Presbyterian Scotland provides far more handsomely for her laborers in the schoolroom, whether man or woman, than does our own country.

Presbyterians who are credited with enforcing Gospel doctrine, have a work to do throughout America in proclaiming on behalf of the school teacher, that "the laborer is worthy of his hire."

Before I pass from the elementary or common school, lest this comparison may seem too disheartening to Americans let me tell some of the advanced steps which we have made in the last quarter century, or since 1867 when the national department of education was first established. We have begun with the little children. In 1870 there were only four kindergartens in our country. The most recent statistics at my command, report one thousand and one such schools with over fifty thousand pupils. Besides the separate kindergarten work which trains the little ones between the ages of three and six years, without the aid of books, to enter upon the elementary school, excellent results from this form of school have been accomplished by carrying its spirit into tens of thousands of the

primary school-rooms of our land. Another hopeful feature of our common schools is the setting alongside of them in the last quarter century of the manual training annex. With the enormous drift towards city life, the facilities for the old-fashioned manual training on the farm or in the village workshop, have been greatly diminished. In twenty-eight of our large cities manual training has been established alongside of our common school training from the beginning of the primary grade to that of the grammar school. It is not the teaching of a trade, but it is the teaching of what may greatly help towards successful entrance upon either a trade, a business pursuit or higher education. What, however, gives more encouragement than the setting up of additional agencies such as the kindergarten or school of manual training is the increased energy put into the common school for its great work of giving us citizens sufficiently intelligent to exercise the high office of voters. Our census reports of 1890, compared with those of 1870, show that while only 17¾ per cent. of the population were enrolled in the common schools a quarter of a century ago, more than 20 per cent. were found there five years since. The real increase has been, however, wholly in the south and in the west. The newer parts of our country have advanced ; the older portions have barely held their own.

Take as favorable a view as we can of the elementary schools, if we judge them by no higher

standard than those of Scotland, we see an immense work to be done. The two branches of work that are most urgent, are, first, to provide qualified teachers, men and women, for every common school in the United States. Second, to educate the public sentiment to make the office of these teachers at least as good an office as we find in poor Scotland.

Shall barren Scotland "land of brown heath and shaggy wood," as she is named by her foremost writer, be allowed to do more for her pedagogues, whether "Reuben Butlers" or "Dominie Samsons," than our land of deep loamy prairies and broad alluvial valleys, for her teacher, though some of them be "Ichabod Cranes" or "Hoosier Schoolmasters?"

I ask you to resume the walk up the educational corridor, where we now reach, whether in Scotland or in the United States, the place of the advanced school, named in either country the secondary or high school. Little Scotland has one hundred and fifty-two schools that give secondary training, of which the larger part are outside the Government inspection. In these schools over seven thousand students presented themselves for what is known as the "leaving certificate," corresponding to our high school diploma. This is very nearly one for every four hundred and sixty of the population. According to the last reports in the United States in the year 1892, there were from both public and private academies and high schools, not quite thirty seven thousand graduates, about one for every seven-

teen hundred of the population. Nor am I sure that the leaving certificate of the Scotch high school does not testify higher attainment than the average diploma of the American academy. They are accepted by the Scottish universities in place of their preliminary examinations. The powerful lever in Scotland for securing system and uniformity in secondary education, is the rule of her four universities, that the only equivalent for the preliminary examinations by the university, shall be those conducted by the Government examiners.

Has not the time come in America when throughout all our States, secondary education may be rendered more uniform and thorough? Presbyterians were the pioneers in numberless counties of the Middle States of private high schools or academies.

My own recollection goes back near fifty years before public high schools were set up in Ohio, to the building by my parents upon their own ground of a small academy; the only one in a broad county.

It is my first educational reminiscence. Upon graduation from college I was for a while classical teacher in a similar academy. In both of those communities the Presbyterian academy stimulated the establishing of the public high school which has taken its place. This has been the history of numberless communities. Nevertheless, while the public high schools in 1892 were about three thousand, there were still fifteen hundred and thirty academies supported by private corporations. The public high schools have about two hundred and

forty thousand students, while the private have a little over one hundred thousand. The figures cannot be precise, because as the commissioner wisely says, the exact place of the secondary school in the United States is not yet definitely determined. Enough, however, is clear to show that the zeal of the Presbyterians for country or village academies has not been misplaced. Nearly one-third of the secondary education of the United States is done by the private academy including, of course, all the numerous academies of our Roman Catholic brethren, and even then there is not one high school or academy for each fourteen thousand of our citizens.

Here, before I leave this part of the educational corridor, I mention for our encouragement three agencies that have sprung up in America parallel with the high school or academy. I mean the trade school, the business college and the school of arts and design. Young men and young women by thousands, take these as a substitute for the high school. In the cities of America over one-half a million of youth complete the common or elementary schools every year. Not fifty thousand of these enter the high schools ; that is, only one out of every ten. The question arises as in the New Testament narrative, "where are the nine?" The answer in a crude way must be, in the shop, in the office, in the railway, in the street, or in the saloon. To supply the demand of the common school scholar who wants to go out promptly to earn his livelihood, business colleges offer themselves, perhaps

two hundred to three hundred in our country with nearly fifty thousand students. The trade schools are much newer and perhaps number less than half-a-dozen in the entire United States. They can hardly have superseded very largely the old-fashioned mode of learning trades by young men becoming helpers and associates of skilled mechanics, but they may do much in a generic way. There are scores of various trades in the United States. The trade schools are not likely ever to teach each and every one of these forms of labor, but they may teach a few and they may exalt before the eyes of intelligent youth the mechanical occupations. The schools of industrial art have grown up wholly in this generation ; there are thirty-three named in the last national report. They range from teaching how to design ordinary fabrics, all the way up to educating the sculptor and engraver. The energy that Americans are giving to these practical forms of secondary training, explain, in some measure, our doing so much less than we ought in the work of academies or high schools.

I now invite you to enter the third and last portion of the educational corridor, the place of the college and university. On the left hand is Presbyterian Scotland, which, far more than people are aware of, has been the exemplar of the colleges and universities of America. At this very day, if you ask me what schools in the old world our chief colleges and universities most resemble, I answer, not the universities of Germany, for they relegate

the entire work of general training to the Gymnasia, which supply the place of both our high schools and colleges. Not any other continental system, because every one of them is further away from us than even Germany. Not the great English universities, for they have never builded by their side the professional schools of law, medicine and engineering. Moreover, their colleges are primarily dormitories, each with its instruction in some measure independent of the university proper. The real prototyes are Glasgow, Edinburgh, St. Andrews and Aberdeen. Harvard, Brown, Yale, Columbia, New York University, Cornell, Philadelphia, Michigan and Chicago, if they have not each the entire six faculties of Edinburgh, namely, arts, science, law, medicine, divinity and music, have in every case the most of them.

Unfortunately, the faculty of music is but slightly copied on this side of the Atlantic. The ballads, the soul-thrilling airs of old Scotland, the songs of Scott and Burns, are still waiting for a response to be echoed from the Alleghenies, the Rockies or the Sierra Nevada. This remark upon music is not wholly a digression, for if he was right who said "Let me make the songs of the people and I care not who makes their laws," certainly the education of America must depend much upon who writes her songs and her sacred hymns. The university on these shores that will lead in the exaltation of music and song, may do more to influence America than any other.

I return to ask you to look closely at the excellent points of college and university training in Presbyterian Scotland. Her four foundations date back, St. Andrews to 1411, Glasgow, to 1450, Aberdeen to 1494, Edinburgh to 1583. The income of the four reaches something over a half million dollars. They are not very rich as compared with the four richest American Universities, or with the wealthiest foundations of Germany.

The distinguishing and admirable feature of these universities is the exact system upon which they are organized. Each and every one of them requires the same preliminary examination for admission to the faculties of arts and science. No one is admitted to the Faculty of Divinity unless he has completed the subjects embraced in the curriculum of arts. No one can be examined for the degree of Bachelor of Laws unless he be a graduate in arts of a British University or a foreign university specially recognized. No one can begin medical study unless he has passed the preliminary examination in general education. There is this same requirement for graduation in music. For graduation in arts and science the requirements are much the same as those in the best colleges of America, except that only three years residence is absolutely demanded. Recently, also, certain of the Scotch universities have set up what may be the equivalent of the graduate schools of the foremost American universities, and confer the degree of Doctor of Philosophy, Doctor of Science, or Doctor of

Letters, five years after they have received the ordinary degree in arts or science. But in this matter of research in graduate arts and science, Scotch universities are already supassed by a few of our own universities. They are also far surpassed by the great faculties of philosophy throughout Germany.

Turning to the right hand of the corridor, we should like to compare the colleges and universities of America with those of Scotland. We are bewildered first by the utter confusion in the naming of our schools, and second, by the lack of uniformity among them in the work undertaken for either the first degrees in arts and science or for the higher degrees, whether in arts and science or in divinity, medicine, law or technology. I suggest that there may be an important work for Presbyterians who believe with Paul that "God is not the author of confusion."

As to the matter of names, I have before me upon my desk two publications, one is the catalogue of Harvard University, a volume of more than half a thousand pages, showing how an annual income of over one million dollars is used in the support of three hundred and thirty instructors, and the teaching of over three thousand students. The other is also a circular of a university, I shall not mention its name, but it has two departments, the preparatory and the college. Among the studies of the preparatory department, are mental arithmetic, the fifth reader and spelling. The freshman

studies in full for the first term are the Greek reader, the Latin reader, general history, geometry and the Bible. The concluding studies covering the second term of the Senior year are the Greek Testament, logic, moral science, German and geology. This university is catalogued by the United States Government in the same list with Harvard, as if it occupied the same platform. The merchant who displays in his show window goods named broadcloth (meaning what everyone understands by broadcloth) has no right alongside of them to place a piece of shoddy and on it write the label broadcloth. Does not the United States lend itself to false witness in its educational reports?

I take up from my desk the catalogue of another university, also honored with a place alongside of Harvard in the report of the Commissioner of Education. This university professes to include no less than twelve schools. I turn to the list of its Alumni which is published in this circular, and I find that in the year 1895, it sent forth into the world four graduates whose first names are given in three instances, the first is Eddie, the second is Jennie, the third is Lutie, the Christian name of the fourth is concealed under the initials E. J. And there is no evidence that any of these graduates has studied any language save the English. This is the contribution of an American University in the year of our Lord 1895, to the ranks of our educated citizens. Both the universities referred to are in the Mississippi Valley. I take up a third

catalogue, of a university in a northern State farther east. I find that in the list of its faculty the entire instruction in classics for both preparatory school and college, is carried on by a single professor; all the modern languages including the English language are taught by one young lady; all the natural sciences by a single instructor; the president teaches all the philosophy, and carries on the principal part of the school of theology. The Faculty comprises these four and no more. In theology students have a choice of two courses, the studies of the first term in the English theological course are algebra, the Old Testament, physics, and homiletics; in the third year of theology, the Bible is omitted and the studies of the concluding term are botany, political economy, history and moral science. In the Latin theological course, this is improved upon by the substitution for history, of Horace's Odes and Epistles. Seriously, this is the Alpha and Omega of the theological course of an American University, which is honored with the name of university in our Governmental announcements.

This same national report enrolls as a university a school in Ohio, which with rare good sense makes the following announcement in its circular: "Our resources not having increased in proportion to the requirements of the American College, we have deemed it wise to concentrate our energies upon building up a preparatory school." The only mistake here is that they still wear the name univer-

sity, and are so published by our Government. Imagine the surprise of the intelligent European who procures the catalogues of American Universities and opens this catalogue to page 7, which announces "Blank University Primary School." "The age for admission is six years. The studies are reading from a chart and first reader." Still another university claims to consist of eight schools with eight faculties, yet one man attends to all the mathematics of the eight faculties; a second man to all the classical languages, a third to English, and one lady to modern languages for all the four principal faculties. A Bachelor of Science, Atlas-like, shoulders for the five faculties, the whole world of nature. All this is done in one two-storied building costing $26,000, where men and women are made Doctors of Science and Doctors of Philosophy. The catalogue announces that the university has achieved "a phenomenal success." "The assets have been increased to over $10,000 with but a slight indebtedness." It regrets that "the invested funds are now almost unproductive," but "the opportunities opening before this youthful university are almost unparalleled." This is in one of our great Northern States and in the name of one of our greatest Christian denominations.

Here is a university in one of the greatest Northern States. Its faculty, when you have subtracted a music teacher, a drawing master and a preparatory school teacher, consists of four or five persons. One man not only undertakes the whole world of

natural sciences, but also German; another, not only the wealth of the Greek language and literature, but also the French, and as if this were not enough, also all of English. This university with four professors, in a single year made four honorary Doctors of Divinity, and also adds an honorary Doctor of Law each year to the roll of those created by the great universities of the Old World and the New.

It reminds me of nothing so much as of the days of wild cat banking. Many here remember the days of wild cat banking, when every cross roads, where the scream of the wild cat was still heard, set up its own bank and issued its currency, and what a harvest of frauds and failures followed. The result was that no bank bill was accepted for its face when it traveled far from home. Every American of intelligence, thanks God that the nation took up the task of systemizing our paper money and making it honest; a greenback now is good from ocean to ocean for its face value. Wild cat banks have gone, but wild cat universities and colleges are with us in large numbers. They have their origin from similar conditions. Universities and colleges are needed in every State. Over-ambitious, although generally honest citizens in numberless villages and cities, undertake to build a university or college for their neighborhood. Governmental regulation and restriction are wanting. The result to-day is, seven score nominal universities with not more than a score and a half

of them that are considered by the editors of the book of universities and colleges, published in Strasburg, Germany, worthy to be included in that volume. The work of only three of them is fully recognized by the chief universities of Scotland in their catalogues. And yet poor little Scotland has less people and less wealth in all her borders than are found within sixty minutes ride of the Chancellor's office in the New York University building on Washington Square, East.

How glorious for little Scotland that she can connect with her four universities so many great names!

St. Andrews claims John Knox and Thomas Chalmers, Playfair, the great astronomer, and Duff the great missionary. Glasgow, such a philosopher as Sir William Hamilton, and scientist as Lord Kelwin, such a writer as John Wilson, and discoverer as Livingston. Edinburgh enrolls Dugald Stuart, while Aberdeen claims Thomas Reid. Such great names as David Hume, Thomas Carlyle, Edward Irving, Norman MacLeod, Lords Jeffrey and Brougham, John Witherspoon, William Robertson the historian and Sir Walter Scott, are all on the catalogue of a single Scottish university.

Reduce our 440 universities and colleges to 40 universities, and 200 colleges, let the remaining 200 become only academies, and we may then have in each university and college a source of just pride.

I have quoted to you extreme cases, but I am quoting from catalogues of the year 1895. I am not quoting from any catalogues save of schools that are named universities, and that in a volume issued from the Government Printing Office at Washington, signed by the Commissioner of Education of the United States of America; a volume which enrolls about 140 universities in the United States and some 300 colleges. Were I to analyze also the colleges, I should present to you a far greater number of schools such as those I have named, that are hardly doing respectable work for a private academy. Here, for example, is a college department of a university so called in one of our large cities. It consists of two classes, a senior class of one boy, and a sophomore class of one boy, with a faculty of four members. I will take the liberty of calling the professors by their first names: Mary teaches all the mathematics and English literature; Emily all the natural sciences; Arthur the classics, while the president as usual, takes care of the philosophy. This is the sum total of the college.

In one of the oldest cities of the East, we have a college that claims in its annual catalogue that its classical instruction "includes the authors generally studied in colleges." Yet the most advanced classical course for the degree of Bachelor of Arts, admits to freshman class boys with no Greek, and with only a year of Latin. I have known a seaboard college to accept a youth who had been told that he must take another year in order to enter

classical freshman in New York University, and to graduate him within that same twelve months as a Bachelor of Arts, so that he was at once admitted to a Presbyterian Theological Seminary.

Cannot Presbyterians attempt the work of reform in regard to our entire classification of universities and colleges? Cannot the United States find some way of calling nothing a university save what the civilized world have agreed shall be a university? To call only that a college which does part of the work of a University, at least the principal work in arts and science.

Presbyterians have a vocation as reformers. They are surpassed by Methodists in far reaching activities; by Congregationalists in assertion of individual liberty; by Baptists and Episcopalians and Lutherans in adherence to sacramental and liturgical forms, but they have a genius from the days of John Knox and John Calvin for calling things by their right names, for plain speaking, for a devotion to order and system.

My old teacher Dr. Charles Hodge used to claim that though our banner did not bear in largest letters the word "liberty," or the word "worship" or "order," yet it did blaze forth the word "truth." Well, we want truth as to higher education.

John Locke says: "The best way to come to truth is to examine things as really they are, and not to conclude they are, as we fancy of ourselves or have been taught of others to imagine." To dream that we are in anything like satisfactory shape as to

higher education in the United States, is to dwell in a fool's paradise.

Our honored ex-President, Benjamin Harrison, last Friday in New York, declared that Presbyterians were the pioneers of higher education in a great part of America. That is true. But these are not pioneer times any more. We cannot subsist any longer on the log college tradition. Railroads and telegraph make all our States Eastern States. Let no State plead youth any longer as an excuse for sham or superficialty.

I am here to make you restless—to render you dissatisfied—to rally you to new activity in education. In the Revolution, whether in Congress or battle, or constitutional convention, Presbyterians were leaders. A revolution and reform of our system of education is needed. Who will dare take the leader's part?

I should rather see the Presbyterians inaugurate and carry through such measures as would put the United States on the same platform with Presbyterian Scotland as regards system and order in education, and the truthful naming of her schools, than to see them endow a university as richly as the Baptists have endowed that of Chicago.

I urge upon the Presbyterians of Washington City, this work of reform. It can be achieved only by legislation, and you who live near the Capitol, know best how to legislate. The Christian men that lived near the Cæsars in Rome, were wise in using their neighborship to governmental power

and activity for many a good purpose. This was the chief reason that the Church of Rome became a leader. They helped their fellow-citizens in every corner of the Empire. You, in some degree, can, like them, influence the Government for good ends.

The task I propose, is a difficult one. It includes the establishment by all our States in common, of a minimum standard for schools to be known as colleges, and a broader standard for schools to be known as universities. The assisting of many schools throughout our forty-four States to reform their work if need be, so that they may take a place in one or the other of these classes, or the aiding of them to become high schools or academies. The securing probably by the appropriation of money, of the consent of from one hundred to two hundred of the schools now possessing charters as universities or colleges to take instead the more modest name of high schools or academies. By giving them solid endowment you may tempt the so-called university that now starves at few teachers, and cheats a few students, to become an honest, self-respecting country academy.

The most liberal gift to education ever made by the United States was the gift to the States for the agricultural colleges a generation ago, in 1862. Each State received 30,000 acres of land for each Senator and Representative in Congress. In all, 48 colleges and universities have been aided thereby. The total value of the gift was not far from five millions of dollars. Able statesmen

could, by apportioning among our 44 States, no larger sum than was given in '62, and renewing it for a few years, secure from each of them such action as would organize on a common basis, the universities, colleges and high schools of our continent. The problem would be a difficult one, but for that reason ought to be attractive to statesmen and Presbyterians. The work may seem to some a costly one, but the return would be larger for the outlay than for any appropriation Congress can offer.

Why should not this centennial lead to the organization, by the Presbyterians of Washington, of an association for the reform of higher education in the United States? I do not mean to monopolize it; simply that you take the lead, asking all others to join. Your neighbors here are doing important work for higher education. Methodists in Washington are building the American University; Baptists in Washington are sustaining the Columbian University; Catholics are endowing the Catholic University. Your fellow-citizens in other cities are attempting large things for universities, especially the people of Chicago and New York. In the Western Metropolis million upon million has been placed in the coffers of the three universities. In New York the amounts given are less imposing, but a great beginning of liberality has been manifested within the last five years. Within six months half a million dollars has been pledged to me for the New York University, chiefly by Presbyterians. Presbyterians in other cities are giving

money for higher education; cannot Presbyterians in Washington City resolve to-night to inaugurate an effort for legislation that would send a new current of life into every state of the Union? Albeit, our American people are involved in a complication of false pretenses in regard to education; it does not follow that they are in love with this business. They would welcome deliverance, they would bless the name of the statesman that would redeem every State of the Union from presenting to the world as broadcloth what is only shoddy, as pure milk that which is half water, as universities what are grammer schools, as colleges what are only tolerable private academies.

Were we to spend for river and harbor improvements by the coming Congress, only three-fourths of the twenty millions proposed and give a fourth of it to systematizing higher education it were better than to let things drift as they have drifted for a generation. I recognize fully the lack of power in the Central Government to shape directly the work of education in any State. But money answereth all things, and the people really want to be led in this matter. The suggestion of this entire address came from letters written to me from west of the Mississippi. It were not a difficult task to sketch alegis lative measure which would cover the objects, which need to be accomplished.

This act of Congress should appropriate for a few years in succession a certain amount of money to be apportioned to all the States according to the

population of each. No payment to be made to any State until proof shall have been given the Government at Washington that such State has by statute provided fully for the four objects named below, subject to any restrictions imposed upon the State by its own Constitution, especially restrictions in regard to sectarian institutions. The four objects are :

1st. The acceptance by the State of the minimum property standard (to be prescribed uniformly for the entire nation in the act of Congress) for every corporation hereafter to be chartered to confer college degrees in art and science, the same also for every corporation giving degrees in medicine, law, pedagogy and technology.

2d. The acceptance by the State in like manner of the recommendation of Congress respecting a minimum entrance standard and minimum graduation standard to be required of every college and university hereafter to be incorporated.

3d. The distribution by the State of a certain sum (to be prescribed by the act of Congress) to existing corporations chartered as universities and colleges, but which fall below the recommended standard, on condition that they become secondary schools henceforth and surrender their right to confer degrees.

4th. The distribution by the State of a certain sum, prescribed by Congress, to those universities and colleges in each State that may already possess the minimum property requirement for college

work or for university work, on condition that they accept and enforce the national standard for entrace and graduation, as respects each and every degree in arts and science, medicine, law, pedagogy or technology.

In the meantime a preliminary act should be passed by Congress instructing the Commissioner of Education to classify in his annual reports all degree-giving corporations, first, according to a certain property standard carefully arranged; second, according to entrance and graduation standards clearly defined.

The German Empire has given recently to the single university of Strassburg, a new foundation in the conquered province of Alsace-Lorrain, lands and buildings costing near four millions of dollars, equal to six or seven millions in the United States, and a yearly appropriation of nearly a quarter of a million dollars, equal to an endowment of six or seven millions of dollars more. It was a magnanimous gift to the people taken away from France. A gift no larger than this by the United States, apportioned by population to our forty-five States, would regenerate our higher education.

You may answer, this would tax the richer Eastern States who pay most of the duties for the benefit of that half of the population which lives west of the Ohio. Why not? The surplus wealth flows eastward. Send back part of it, with at least as much generosity as Germany showed when she used the French war indemnity to build a great university west of the Rhine.

I approve Mr. Rockefeller for sending his millions to Chicago. He could hardly have done better. But he has simply made one more university, albeit, a great university. I ask the United States to give no more than this gift of a single man, to repeat it for a few years, and to do it wisely, and, instead of building merely one university, it will give a better life to every one of the four hundred and forty schools, named colleges and universities, to the four thousand to five thousand, named high schools and academies, and so will touch and affect every common school and every home in our nation.

As the compelling of our banks to be strong and honest in their issues of money touches the business of the smallest street stand in your city, or the pettiest country store in Arizona, so, to make our higher schools strong and honest in their sending out of bachelors, masters and doctors in each branch of study, will give impulse to every school on our broad continent.

As I came into Washington from New York and approached your city, rising magnificently against the bright western sky, I looked from the car window and marked how there now rises a trinity of architectural grandeur, the National Library, the National Capitol and the Monument of Washington. They seemed to my point of view as if standing in one group. I said to myself, "These three represent knowledge and law and highest character. The nation cares for knowledge for the sake of right government and laws, but after all the ultimate is

the perfect man." I looked, and while at first the Library seemed to be foremost and nearest, and the Monument of Washington furthest away, as the train came on its way the Monument seemed to advance and took the first place against the sunset heaven. Character, after all, is the first thing. Government and knowledge are merely means to the end.

I speak to-night for a better system of higher education, not for the sake of mere knowledge, not for the advancement of government alone and law, but because it will promote individual well-being and manhood. It will make knowledge and law and manly worth, each of them brighter in America against all the western sky.

Wednesday Evening, November 20, 1895.

The Rise, Progress and Influence of

PRESBYTERIANISM

In the District of Columbia.

B. F. BITTINGER, D. D.

In the crypt of St. Paul's Cathedral, London, visitors are shown a black marble slab bearing the following inscription, referring to Sir Christopher Wren, the architect of the edifice : "*Si monumentum requiris, circumspice.*"—If you ask for his monument, look about you. So, in answer to the question which may be suggested by these centennial services, "What does Presbyterianism in this city and district stand for, and what its influence during the past hundred years?" I would say, "Look about you." Look in your pulpits; look in your halls of learning; look in your courts of justice; look in your Young Men's Christian Association; look in your public schools; look in your Bible Society; look in your learned professions; look in the several Departments of the Government, and look in the office of Presidents of the nation, for it is a fact that in all these various positions of honor and usefulness, aye, in almost

every position of public trust, have been, or are now, those who have been brought up under Presbyterian training and influences, and have been either communicants or regular attendants upon the services of our local churches. Lest it may seem to some to be an extravagant claim, so far as the attendance of Presidents is concerned, I make a slight digression to say that Washington and Jefferson were known to have worshipped in the old Bridge Street Church; William Henry Harrison and Buchanan in the F Street Church; Adams and Jackson in the Second Church; Lincoln in the New York Avenue Church; Jackson, Polk, Pierce and Cleveland in the First Church, and Benjamin Harrison in the Church of the Covenant. Yes, to-day, as in former days, and here, as in all other places where its scriptural doctrines have been preached and its equally scriptural form of government observed, Presbyterianism stands for education, intelligence, morality, patriotism and the conservation and maintenance of those divine principles, the practical application of which to human character and conduct changes the moral nature of men, restores them to the favor of God and secures for them the highest form of happiness, both in the present world and in that which is to come.

I would not be understood, however, as setting up for Presbyterianism an exclusive claim to the possession of the exalted excellencies just mentioned. I simply magnify its predestined glorious heritage, and am willing to share it with all others

who recognize the sovereignty of God, accept the Lord Jesus Christ as the eternal Son of God and all-sufficient Saviour, adopt the Scriptures of the Old and New Testaments as the divinely inspired and authoritative and infallible rule of faith and practice, and, recognizing a Spiritual brotherhood, labor together in preserving the unity of the spirit in the bond of peace.

But important as may be these principles, it is not my purpose this evening to illustrate or defend them in their application to the present character and the future destiny of men. The part assigned to me on the present occasion is rather to magnify them as operative in the rise, growth and progress of our beloved Church in this city and district, from its origin to the present time.

For the sake of convenience, and as a simple arrangement of the facts and incidents embraced in the history of Presbyterianism during the past hundred years, I will classify them under three periods; the first period extending to 1823, the time of the organization of the Presbytery of the District of Columbia: the second extending to 1870, the time of the formation of the Presbytery of Washington City, and the third embracing the intervening years to the present day. Recognizing and emphasizing the fact that to this church belongs the honor of instituting efforts leading to the establishment of Presbyterianism in this city, I also recognize the necessity for recording the beginnings of Presbyterianism in the District of Columbia, dating as far

back as 1780, under the missionary labors of the Rev. Dr. Stephen Bloomer Balch, in what then, and until recently, was known as Georgetown. Prior to this time, however, about the year 1761, there was a church at "Captain John's," now known as "Cabin John," of which Rev. James Hunt was pastor, and upon the services of which many of the early Presbyterians residing at or near the site of Georgetown attended. Indeed, the Legislature of Maryland passed an act enabling Mr. Hunt to convey to William Deakins, Jr., a lot of ground called "Scotland lot" in exchange for other ground which is believed to be the site of the old Bridge Street Church, the same having been conveyed to said Hunt and his successors in trust forever for the Presbyterian Society and members of the Church of Scotland, the successors of said Hunt being regular ministers of the gospel.* Subsequently Mr. Hunt became the principal of an academy, one of the pupils of which was William Wirt, afterwards Attorney-General of the United States.

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* I am indebted to the courtesy of Hugh T. Taggert, Esq., Assistant District Attorney, for a photographic *fac-simile*, which, as a curiosity, I reproduce *verbatim et literatim*, spelling, punctuation and all:

"Be it Remembert that in the year 1768 I Jacob Funk Laid out a certing pece of ground liing betwin Rock Grik and Goos Grick on petomik in prince georges county mariland into lots for atown Called Hamborg. I solt two lots in the year 1768 to the duch gearmings in sead Town of hamborg, one No. 75 to the gearming prespoterings Congregeation, for a churg & bearing ground for wich sead lot I have Receaved five pounts Corent money of the aforsead Congrogeation it being in full for the above lot. And

Simply by way of magnifying the honorable lineage of Presbyterian ministers, Rev. Hezekiah James Balch, brother of Dr. Stephen Bloomer Balch, was appointed, with two other Presbyterian ministers, a committee to prepare the famous Declaration adopted by the Mecklenburg Convention, and which contained the germ of the grander Declaration of July 4, 1776. Of the members of this Convention it is said one-third were Presbyterians.

In 1780 the Rev. Dr. Balch, then a licentiate under the care of the old Presbytery of Donegal, under whose authority the earliest of our Church organizations in this region were effected, and, commissioned as an evangelist, preached to a few persons, principally of Scotch and New England descent. So favorable was the impression made upon the people that they invited him to settle among them with the view of gathering a congregation on the basis of adherence to the form of worship and government in which they had been

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also lot No 183 to the gearmon lutharing Congrogation for a Churg & Bearing ground for which sead lot I Receaved five pounts Corent money of the luthering Congrogation it being in full for said lot— — —

"Rec By JACOB FUNK.

"To the cear of andonis gosler and Daniel Reinzel."

In connection with the above, I state that in 1881, in a suit in equity brought by J. W. Ebbingaus against J. G. Killians *et al.*, involving the legal right of the Concordia Lutheran Church to the lot of ground adjoining it, Judge Hagner delivered the decision of the court that the exchange of lot No. 9, in square 80, by D. Reinzel for lot 75 on Funk's plat, for the benefit of the "Calvin Society," was vested in the First Reformed Church, Washington, D. C., as the successor in faith of the Calvin Society. What connection may have been between the "Calvin Society" and the "Presbyterian Society" before mentioned, I have not been able to ascertain.

instructed and trained. At first they worshipped in the woods skirting the settlement, and from house to house; afterwards in a little log building on the site of the Lutheran burying-ground, corner of High and Fourth streets. Subsequently Dr. Balch preached for a short time in a small wooden building at the corner of Bridge and Market streets, not far from the present terminus of the Washington and Georgetown street railway. Unfortunately for historical accuracy, we have no official record of the precise date of organization of a church, the records of the Session being destroyed in the burning of Dr. Balch's dwelling, in 1831, he and his wife barely escaping with their lives.

Tradition, however, dates the organization of the church, afterwards and until 1879, known as the Bridge Street Church, in the latter part of the year 1780, with a Mr. Orme the first, and for many years, only ruling elder. At the first communion only seven persons participated in the holy ordinance. In 1783 a church edifice was erected on the site of the Bridge Street Church. The congregation rapidly increased, so that the church building, originally erected in 1782, was enlarged in 1793, 1801, 1810. The increase of attendants was due not only to the popularity of Dr. Balch as a man and a preacher, but also to the fact that at that time there was no other Protestant church this side of Alexandria, while Washington came from Mt. Vernon to worship in the church. Mr. Jefferson, then a resident of Georgetown, frequently attended upon

its services, as also did the first Secretary of the Treasury, Albert Gallatin, both of whom were contributors to the afore-mentioned enlargement of the church building.* Indeed, it was customary for the officers of the Government to attend worship in this church. And what is worthy of honorable mention is the fact that for many years all denominations, Methodists, Episcopalians, and Baptists, worshipped with Presbyterians in the same house, and sat together at the same communion table, thus furnishing a beautiful illustration of the communion of the Saints. Subsequently, when other denominations erected houses of worship, the same fraternal feeling prevailed, Dr. Balch being invited to take part in the dedication services of the Episcopal and other churches, and all the pastors and their people uniting in prayer meetings from church to churches.

Organic denominational union may not yet seem to be practicable, but it must be confessed that, at the time referred to, there was, at the least, the recognition of the parity of the ministry, the interchange of pulpits, and the practical acknowledgment among Christians that there is one Lord, one Faith, one Baptism, and one God and Father of all. Let his-

*A short time ago one of the "oldest inhabitants" of Georgetown pointed out to me the house in which Mr. Jefferson, afterwards President of the United States, resided. The house is situated on a street called by his name, on the east side of the street, and directly south of the canal. At the time, he was Secretary of State under President Washington. More recently it was occupied as an office by Mr. Benjamin R. Mayfield, an Elder of the West Street Presbyterian Church.

tory in this form of union repeat itself among us at the present time, and the world will be compelled to admit that Christians can dwell together in unity; the five points of Calvinism, the remonstrances of Arminianism, the frowning canons of Episcopacy, and the excessive water claims of Baptists to the contrary notwithstanding.

In 1821 a new building was erected, of large and commodious dimensions, which remained as the church home of Presbyterians until the year 1879, when it was abandoned as a place of worship, and the present West Street Church dedicated

Dr. Balch continued his pastorate until his death, September 7, 1833, he being at the time in the eighty-seventh year of his age, and in the fifty-third year of his pastorate; and if the claim be well founded, the oldest Presbyterian in the United States. In respect for his worth the municipal authorities attended his funeral in a body, business was suspended, and the streets were draped in mourning.

Dr. Balch, true to his Presbyterian lineage, did not believe in the celibacy of the clergy, and proved his faith by his works, having himself been married three times. So strong, indeed, were his convictions on this subject that he never delivered a charge to a newly-installed pastor without emphasizing the scriptural qualifications of a Bishop, that he be not only blameless, but also the husband of one wife. I mention this fact by way of reminder to my younger brethren of the ministry,

presuming as a matter course, that they will take due notice and govern themselves accordingly.

It does not surprise us, therefore, to learn that the services of Dr. Balch were in frequent demand by those wishing to be married—so frequent, indeed, that before going out in the morning he left particular directions as to his whereabouts. One day, however, even after diligent inquiry and search, he could not be found, much to the disappointment of several couples who sought his official sanction and blessing. Observing their impatience, and desirous of putting an end to their suspense, one of his sons, in a prankish feat, and with neither ban nor surplice, went through a form of marriage, the parties being none the wiser, and, it is hoped, not the less happy for being married by the son instead of the father.

It is also one of the traditions of the family, that such was the restiveness of another of the sons when quite young, that the Doctor was accustomed to take him into the pulpit in order to restrain his irrepressible mischief. But "the old Adam was too strong for the young Melancthon," as was seen in the youngster, during the long prayer, picking up his father's spectacles from the ledge of the pulpit and adjusting them to his nose and opening a hymn book, said with comical gravity: "While father is praying, let us sing a hime."

Time, however, cured these juvenile indiscretions, for one of the sons became a grave judge in Florida, two became eminent jurists, and the other a Pres-

byterian minister, Rev. Thomas B. Balch, whose eccentricity was exceeded only by his voluminous literary attainments.

In 1823 Rev. John N. Campbell became an assistant to Dr. Balch; in 1832 Rev. John C. Smith, D. D., was elected co-pastor, and became pastor in 1833, resigning in 1839 to accept a call to the Fourth Church, Washington City.

The following is the succession of pastors:

Stephen Bloomer, Balch, D. D., 1780–1833; John C. Smith, 1833–1838; Rev. Robert T. Berry, 1841–1849; John M. P. Atkinson, D. D., 1850–1856; John H. Bocock, D. D., 1857–1861; Rev. Archibald A. E, Taylor, D. D., 1865–1869; Frederick T. Brown, D. D., 1862–1865; David W. W. Moffat, D. D., 1870–1872; Samuel H. Howe, D. D., 1873–1883; Thomas Fullerton, D. D., 1885–1892; William C. Alexander, D. D., 1893.

In my characterization of Presbyterianism, I said it stood for education, as confirmatory of which I point to the fact that, in its early establishment in Georgetown, there existed several schools of learning which doubtless exerted a wide and wholesome influence. For a number of years Dr. Balch conducted one of these schools which had been founded by Rev. Dr. Wylie, he being succeeded by Rev. Dr. Carnahan, afterwards President of Princeton College, and then by Rev. James McVean, at that time one of the first classical scholars in the United States, all of whom were Presbyterian ministers. In the school taught by Rev. James McVean a large number of young men was prepared for college, while others received that instruction and religious training which fitted them for the ministry, for the learned professions, for business and for prominent

positions under the National Government. Speaking from my personal knowledge, I may say that, from this school, there went forth one of the early missionaries of our Foreign Board to China, Rev. John B. French; two who afterwards became generals in the United States Army, Generals Getty and Pleasanton; another, who became an Admiral in the United States Navy, Admiral Semmes; besides many others, who became ministers of the Gospel, or adorned the medical and legal professions, or attained to distinction in offices of honor and trust under the National Government. Even to-day I recall among the living a professor in the University of Princeton, Henry C. Cameron, D. D.; the Secretary of our Board of Publication, Elijah R. Craven, D. D.; Hon. William A. Butler, an eminent jurist, New York; and a learned judge of our District Court, Hon. Alexander B. Hagner; besides many others in various parts of the country, whose names I pass over.

History, Mr. President, is impartial and will not tolerate any concealment or suppression of the truth, compelling me to say that, in addition to those just mentioned who went forth from this school of learning, conducted under Presbyterian auspices, was one who, in after years, attained to the high and honorable position of Stated Clerk of the Presbytery of Washington City, and is the author of what some regard a valuable manual of Presbyterian Law and Usage.

Nor in this connection must I omit the mention of another institution of learning, also conducted by a daughter of a Presbyterian elder, I mean the Georgetown Young Ladies' Seminary, founded in 1826 by Miss Lydia S. English. From this school, as from the one just mentioned, there went forth those who occupied the highest social position, some of whom became teachers, and all, in various ways, exerted that wholesome influence which ever makes itself felt in the home circle, and in every other condition where womanly piety, grace, intelligence and refinement are recognized and appreciated. I do only justice to the memory of this estimable lady to say that, in the curriculum of studies pursued in her school, there was no special course provided for the graduation of the "new woman," this creation of the latter part of the nineteenth century having not then found either her sphere or her apparel.

It is also a fact not generally known, that under Presbyterian influences, was nursed the germ of what afterwards developed into our present excellent Public School system. In 1811, Mr. Robert Ould, a member of the Presbyterian Church, and the father of one of our District Attorneys, became the principal of a school conducted according to a system devised by Joseph Lancaster of England, in the interests especially of indigent children. The idea, however, was not original with Mr. Lancaster, but with John Calvin, with whose name the world associates, not only the idea of a free school,

but also a free Church and a free State. I will not dwell upon this point, however, contenting myself with a passing illusion worthy of historical record, and also comfirmatory of the claim made for Presbyterianism that in the past as in the present, it has stood and now stands, not only as the pioneer of religion, but also of education.

In the beginning of the century, when Washington City became the seat of the National Government, Rev. James Laurie, D. D., a graduate of the University of Edinburg, at the urgent solicitation of the Rev. John M. Mason, D. D., of New York, emigrated to this country. The yellow fever prevailing in New York at the time of his arrival, he went to Philadelphia, and after a few weeks' sojourn there, came to this city. Several Presbyterians, among whom was Mr. Michael Nourse, the father of our recently deceased brother, Prof. Joseph E. Nourse, invited him to settle, and gather into a church the scattered Presbyterians then in the village ; for at that time this city existed only on paper and in the land-marks of the surveyor. In after years, Dr. Laurie was heard to say that on the way thither, and after passing through an almost uninhabited waste, he inquired of the stage driver how far it was to Washington and received for answer : "Sir, we have been driving through it for the last two hours." Even then it was, constructively at least, a city of magnificent distances.

In 1803 the Session of Bridge Street Church, Georgetown, dismissed sixteen families, which,

together with others, were organized into what was formerly known as the F Street Church. It is probable that Dr. Laurie was installed pastor of the infant church about the same time, that is, in June, 1803. At first this little band of Presbyterians worshipped in the old Treasury building, until it was burned by our British brethren, who, not knowing nor caring that the building held such a precious deposit, consigned it, with the other public buildings, to the flames. This fact, however, only developed in the sturdy descendants of Calvin and Knox the strength of their belief in the doctrine of the perseverance of the saints, and gave them fresh courage in obtaining a more convenient and permanent church home, so that in 1807 a neat and, for that day, elegant, brick edifice was erected and opened for divine worship. It was the first place of Protestant worship erected in this city, and occupied the site of the present Willard's Hall. In this house Dr. Laurie preached until the time of his death, April 18, 1853, aged 75, having served the church fifty years.

At first Dr. Laurie and his congregation were connected with the Associate Reformed Church, and continued this relation until 1823, when they became connected with our General Assembly, under the care of the Presbytery of the District of Columbia. On the death of Dr. Laurie, Rev. Phineas D. Gurley, D. D., succeeded to the pastorate, in the year 1854, who, on the union of the church with the Second Church, in 1859, was elected pastor of the united congregations.

The following is the succession of pastors:

James Laurie, D. D., 1803–1853; Septimus Tustin, D. D., from 1839 to 1845; Rev. Ninian Bannatyne, from 1845 to 1848; Rev. Levi H. Christian, 1850; David X. Junkin, D. D., from 1850 to 1854; Phineas D. Gurley, D. D., from 1854 to 1859.

The next church in the order of its organization is the First, and, strictly speaking, so far as efforts were made in gathering together the scattered Presbyterians in the then embryo city, it may justly claim the title. Its organization, however, was not effected until September 15, 1812. In 1795, however, it appears from the records of the Presbytery of Baltimore that, acting under direction of the General Assembly, it commissioned Rev. John Brackenridge, one of its members, to labor in the city of Washington. At first the congregation was very small, and met for worship in a carpenter's shop that was used by the workmen employed in the erection of the President's House. Subsequently they worshipped in a small frame chapel erected on F Street, near Tenth. We hear nothing again of Mr. Brackenridge and his little flock until 1809, when, under his commission from the Presbytery of Baltimore, he shared with them his time as a supply to the people of Bladensburg, his services in this city being held once in three weeks in what was then known as "The Academy East," the only suitable place that could be procured. The probable date of the organization of the church is 1811, although there is no official minutes of meetings of the session prior to September 15, 1812, the same year in which Mr. Brackenridge was formally called to the

pastorate of the church, his installation being in the following year, 1812, July 4. Vacating "The Academy East," services were held in one of the rooms of the north wing of the Capitol. The congregation grew in numbers, and the people were much encouraged, so that, on the 20th of June, 1812, they occupied, for the first time, what was commonly called the "Little White Church under the Hill," situated on First Street, about midway between the abandoned Georgetown and Washington car stables, and what is known as the Butler building. A daughter of one of the original members of this church told me a few days ago that she remembered her mother speak of walking, on the Sabbath, to this "Little White Church," not through paved streets, nor on brick sidewalks, but by a narrow foot-path, partly overgrown by grass and weeds, the way to Zion being literally a narrow way.

This reminiscence of streets overgrown by grass brings to mind another mentioned in connection with the early history of this city, on one of the streets of which was to be seen a sign-board bearing the following inscription: "Peter Rogers, saddler, from the green fields of Erin and tyrrany to the green streets of Washington and liberty."

In 1817 the pastoral relation of Dr. Brackenridge was dissolved, and in 1841 he died.

Dr. Brackenridge could not say, Mr. President, what you and I and a majority of our brethren in the ministry can say, always excluding certain real

estate in some cemetery, "Not one foot of land do I possess," for he was the possessor of more than 40 acres of land, which was sold to the late Wm. W. Corcoran, and by him to the Government for the park known as Soldiers' Home, in which now may be found his burial place, marked by a stone bearing the following inscription: "Rev. John Brackenridge; died May 2, 1841; the first Presbyterian preacher in Washington City, and who also served the Church at Bladensburg 40 years." I further say, in passing, that, while Soldiers' Home contains the mortal remains of this historic man of God, his writing-desk, made an hundred years ago, is in the possession of Mr. S. W. Handy, a member of Westminster Church.

In 1819 Rev. Reuben Post, D. D., succeeded him in the pastorate, continuing therein until 1836. Shortly after his installation, measures were taken for the erection of a new church on 4½ Street, the site of the present building.

This church edifice was dedicated December 9, 1827. It was enlarged in 1869 and remodeled in 1892, as we find it to-day.

The following is the succession of pastors.

John Brackenridge, D. D., 1795-1817; Reuben Post, D. D., 1819-1836; William McLain, D. D., 1836-1840; Rev. Charles Rich, 1840-1843; William T. Sprole, D.D., 1843-1847; Rev. Elisha Ballantine, 1847-1851; Byron Sunderland, D. D., 1853—; Rev. Adolos Allen, 1894—; Thomas De Witt Talmage, 1895—.

In 1820, May 9, by order of the Presbytery of Baltimore, the Second Church was organized. The edifice first erected was on the present site of the

New York Avenue Church, and was opened for Divine service December 23, 1821.

Prior to this time, however, the congregation held religious services in one of the rooms of the Navy Department, conducted by Rev. Joshua T. Russel, and also by Rev. John N. Campbell, until the election of a pastor, Rev. Daniel Baker, in 1821, who continued as such until 1828. After Dr. Baker, the church was supplied by Rev. John N. Campbell until 1830, and from which time, successively, until 1849, by Revs. E. D. Smith, P. H. Fowler, George Wood and James R. Eckard. In 1853 it tranferred its connection from the Presbytery of the District of Columbia to the Presbytery of Baltimore. From the records of the Board of Trustees of the Second Church it appears that President Adams and Mr. Southard, Secretary of the Navy, were among its trustees, being regular attendants upon its services, the former loaning it a sum of money with the stipulation that no interest should be paid for its use. President Jackson also was a pewholder.

Under the conviction that the cause of Christ and the interest of Presbyterianism would be subserved by the union of the Second Church with the F Street Church, such union was amicably consummated July 30, 1859, under the name and title of the New York Avenue Church, with Rev. Phineas D. Gurley, D. D., as the pastor. The F Street property was sold, now Willard's Hall, and the present handsome and commodious edifice erected on its present site, formerly owned by the Second Church.

Previous to this time, in 1829, during the pastorate of Dr. Laurie, mutual overtures were made for a union of these churches, but which, for some reason, failed of practical effect. I also discovered, on brushing off the dust from the musty records of the Second Church, that the trustees offered to sell its house of worship to the Central Baptist Church, but which offer was declined, whether because of the impecuniosity of the Baptist Church at that time, or the absence in the Second Church of sufficient water privileges, the records do not state.

From this congregation a colony went forth and formed the North Church. It has also planted three missions; one, Gurley Chapel; another, Bethany Chapel; and the third, Faith Chapel, under the care of Rev. Edward Warren.

The following is the succession of pastors:

Phineas D. Gurley, D. D., 1854–1868; Samuel S. Mitchell, D. D., 1869–1878; John R. Paxton, D. D., 1878–1882; William A. Bartlett, 1882–1894; Wallace Radcliffe, D. D., 1895–.

In 1828 dissatisfaction was expressed by a number of persons connected with the Second Church at what they believed to be an unfair procedure in the election of a successor to Rev. Daniel Baker, who had accepted a call to a church in Savannah, which resulted in the formation of the Central Presbyterian Society of Washington City, under the care of Rev. Joshua N. Danforth, D. D. Subsequently a church was organized under the name and title of the Fourth Church. At first, services were held in a small building directly opposite to the present edifice. Mr. Danforth was succeded by

Rev. Mason Noble, D. D., whose pastorate was from 1832 to 1839. In 1839, March 1, Rev. John C. Smith, D. D., then pastor of the Bridge Street Church, Georgetown, D. C., was called to the pastorate, in which he remained until his death, January 23, 1878, and was succeeded by its present pastor, Rev. Joseph T. Kelly.

I must now notice the formation of the Presbytery of the District of Columbia, which was, in 1823, May 11, in Alexandria, at the request of the Presbytery of Baltimore, and by order of the Synod of Philadelphia. The original members were Revs. Balch, Post, Brackenridge, Harrison, Baker, Mines, Campbell and Maffit, with licentiates Belt, Tustin and R. R. Gurley, together with the following churches; Bridge Street, Georgetown; First, Washington City; Bladensburg; First, Alexandria; Second, Washington City; Cabin John and Bethesda, Md.

The aggregate membership of the churches in this city was 330.

In 1836 the General Assembly transferred this Presbytery to the Synod of Virginia.

But just about this time, in 1837, a certain unpleasantness betrayed itself in the Presbyterian camp, which grew to large proportions, and finally culminated in an open rupture between the tribes of that ecclesiastical Israel. Ephraim, believing himself to be Divinely moved to defend the faith, vexed Judah; and Judah, believing himself also to be Divinely moved to defend the same precious

deposit, turned about and prodded Ephraim; so that, as the result of the unpleasantness there was a very lively ecclesiastical scrimmage, which precipitated a general engagement all along the line, from the bleak hills of New England to the orange groves of the Sunny South. I cannot go into particulars, pressed as I am for time, and must content myself with saying that the Presbyterian inheritance became divided. Ephraim, taking what he believed was his share, and, with brotherly magnanimity leaving what remained for Judah. There was no further trouble after this, only, to avoid occasion for a revival of the old or the creation of a new unpleasantness, both sides maintained for thirty-two years an armed neutrality. At the close of this eventful period both sides, by mutual impulse, of the Divine origin of which there can be no doubt, were drawn together, and, under circumstances in which the finger of God was manifestly seen, they were happily reunited on terms satisfactory to both. What, therefore, God joined together let neither Sanballat, the Horonite, nor Tobiah, the Ammonite, seek to put asunder.

There is only one colored Presbyterian church in this city, on Fifteenth Street, having its origin in the zealous labors of Elder David M. Wilson. This church grew out of a Sabbath School formed on Fourteenth street and H, and in 1842, May 14, was organized into a church, the first pastor being Rev. John F. Cook, father of the recent city collector of taxes, Mr. George Cook, Superintendent

of colored schools, and grandfather of Professor Cook, Howard University.

The following is the succession of pastors:

Rev. John F. Cook, 1841–1855; Rev. W. Catto, 1858–1861; Rev. B. F. Tanner, 1861–1864; Rev. H. A. Garnett, 1864–1866; Rev. Zella Martin, 1868, 1870; Rev. George Van Deurs, 1874–1875; Rev. John Brown, 1875–1878; Rev. Francis J. Grimke, 1878–1885; Rev. J. R. Riley, 1887; Francis J.Grimke, D. D., 1887—

In 1853, under the labors of Elder David M. Wilson, encouraged by his pastor, Rev. John C. Smith, D. D., the Fifth, now Assembly's Church, was organized with a membership of 20, and under the care of Rev. Andrew G. Carothers. In 1863, Rev. Thaddeus B. McFalls became the pastor. He was followed by Rev. William Hart in 1868, he by Rev. Charles B. Boynton in 1870, who brought with him the disbanded members of the Central Congregational Church. In June 1873, the present pastor, Rev. George O. Little, D. D., was elected pastor, and remains as such at the present time.

Time admonishes me to content myself with little more than the bare mention of the names and dates of organization of the remaining churches, although I am in possession of many facts and incidents of interest connected with them. These churches are the following:

The Sixth, organized with 32 members, January 23, 1853, Rev. Mason Noble, D. D., being the first pastor. Dr. Noble was followed successively by Revs. Geo. H. Smyth, 1864; Frank H. Burdick, 1882; Scott F. Hershey, Ph. D., 1887, and its present pastor, Rev. Daniel W. Skellinger, installed December 14, 1894.

The Seventh Street, now Westminster Church, organized June 14, 1853, under the care of Rev. John M. Henry, its first pastor. Mr. Henry was followed by Rev. Elisha B. Cleghorn in 1856. In 1857, Rev. B. F. Bittinger, D. D., was installed, and in 1863 was released. William W. Campbell was installed in 1865, and in 1868 Rev. B. F. Bittinger, D. D., again became pastor, and continues as such to the present time.

These two last-named churches enjoy the enviable distinction of being located in that part of the city which, at one time, would have been described by an average pupil in our public schools as a narnow strip of land entirely surrounded by water. The water has since disappeared, however; the dry land has asserted its original supremacy, and now what once was known as "The Island" is, in modern phrase, called South Washington, the section of the city in which may be found the Washington Monument, the Bureau of Engraving and Printing, the Agricultural Department, the Smithsonian Institution, the National Museum, the Fish Commission, the Medical Museum, and last, though not least, the Sixth and the Westminster Presbyterian Churches.

It may be known to only a few persons that, about 1850, a Presbyterian church edifice was erected on Eighth Street N. W., between H and I. Some persons connected with the F Street Church were disappointed when, at an election of a co-pastor in 1845, the Rev. Ninian Bannatyne was chosen

instead of Rev. Septimus Tustin, D. D., and who went out and held separate religious services. Dr. Tustin was followed by William McCalla, D. D., and he, by Rev. Ralph R. Gurley. Whether a formal organization was effected I cannot learn, even after diligent inquiry and search. But there can be no doubt of the fact that through the liberality, principally, of Mr. Charles Coltman, a commodious brick edifice was erected; and of him it may be said, as was mentioned of the centurion in the Gospel, he loved our church and built what literally became a synagogue; and, as such, is now used by the descendants of Abraham, Issac and Jacob.

On January 3, 1854, the Western Church was organized with 24 members, and if I record the fact that this church also was largely indebted to the labors of that consecrated elder, David M. Wilson, you must not hold me responsible, unless it be for exhibiting his zeal and untiring activity as worthy the emulation of his surviving brethren in the eldership.*

The succession of pastors is the following:

Rev. T. N. Haskell, 1854–1858; Rev. J. R. Bartlett, 1859–1861; Rev. John N. Coombs, 1862–1874; David Wills, D. D., 1875–1878; Rev. Theodore S. Wynkoop, 1878–1893; Rev. H. Wilbur Ennis, 1894—.

In chronological order I mention the organization of the Presbytery of Potomac, in 1858, by order

*The building of this church was commenced by Rev. Dr. John C. Smith, but he having been injured by a railroad accident in Virginia, the work was completed by Rev. Dr. Sunderland in the year 1857, when there was great financial distress in this country, and to pay the last $500 to free the church from all debt he took boarders into his own family.

of the Synod of Baltimore. As constituted, it embraced the following members, viz: Revs. Graf, Gurley, Tustin, J. E. Nourse, Motzer, Bocock, Bittinger and Walton, with the churches of F Street, Second, Seventh, Washington City; Bridge Street, Georgetown; Annapolis, Neelsville, Darnestown, Bladensburg and West River, Maryland. Of the original members of this Presbytery only one is now living, namely, the author of this paper.

The Metropolitan Church grew out of the earnest longings of a few consecrated Presbyterians, living on Capitol Hill, in 1864, for a church holding the faith of their fathers. At first they met for worship in a small school house on First street S. E. The congregation rapidly increased in numbers, compelling them to seek accommodations in a large building formerly used as a market house, corner of A and Third Streets, the site now occupied by St. Mark's P. E. Church. On the 11th of April, 1864, the church was organized, with 34 members, as the Capitol Hill Presbyterian Church, and at the same time, Rev. John Chester, D. D., was installed pastor. Subsequently, the church occupied a large room in the south wing of the Capitol, where, for the first and only time in that building, the sacraments of Baptism and the Lord's Supper were administered. In 1865, February 12, the congregation entered into a chapel which had been erected on the lot upon which its present house of worship stands. This chapel was constructed in Burlington, N. J., and brought here and put together,

serving the church as a place of worship seven years. When the foundation of the present edifice had been laid, in 1868, a proposition was made for the consolidation with this church of the property on E street N. W., originally intended as the site of a church representative of our denomination in the National Metropolis, but which was never used for that purpose. The condition of consolidation, as prescribed by the Synod of Baltimore, was that the name "Capitol Hill" be changed to "Metropolitan," which title it bears at the present time. Dr. Chester continued as pastor until February 26, 1894, and in October of the same year he was succeeded by its present pastor, Rev. George N. Luccock, D. D.

In the year following, December 4, 1865, the North Church was organized with 23 members, under the oversight of Rev. Louis R. Fox, who was installed pastor December 31, of the same year. This church was the outgrowth of missionary labors of members of the New York Avenue Church, holding religious services in a school house, Tenth and M streets, and for a time was under the fostering care of the New York Avenue Church.

Mr. Fox remained as pastor until 1871, and in 1872 was succeeded by Rev. James G. Mason.

The present pastor, Charles B. Ramsdell, D. D., was installed December 3, 1875. The church edifice was dedicated December 3, 1865, and was enlarged in 1878.

In 1870, under promising auspices, the two Presbyteries, District of Columbia and Potomac, were united by order of the Synod of Baltimore, acting under authority of the reunited General Assembly. This union was effected in the Bridge Street Church, Georgetown, the first moderator elected being Rev. John C. Smith, D. D., and the first stated clerk, Rev. Thaddeus B. McFalls. The name adopted and by which it is know is, "The Presbytery of Washington City." The following ministers were present, viz: Revs. Tustin, Smith, Simpson, McLain, Van Doren, Henderson, Sunderland, Bittinger, Murphy, Coombs, J. E. Nourse, McFalls, Chester, Moffat, French, Hart, Fox, Mitchell. The following churches were represented: Bladensburg (now Hyattsville), Bridge Street (now West Street), New York Avenue, First, Fourth, Fifteenth Street, Sixth, Seventh (now Westminister), ster), Metroplitan, and North, Washington City; First, Prince William, Manassas, Clifton, Virginia; Neelsville and Darnestown, Maryland, and the churches among the freedmen in Virginia. As thus constituted, the Presbytery consisted of 18 ministers, and had under its care 17 churches, with 2,889 communicants. Now it embraces 43 ministers, 32 churches, with 7,132 communicants. The churches have a seating capacity of 14,900 persons, and a valuation of $960,000.

As significant of change, I state that of the ministers answering to the roll call in 1870, only four now remain to respond—Revs. Sunderland, Bittinger, Chester, and French; while of the others, Rev. S. S. Mitchell, D. D., is the sole survivor.

I also state in this connection that, of the ministers who were pastors of the churches in this city at the time of the organization of the Presbytery of Potomac, of all denominations, the only survivors are Byron Sunderland, D. D., of the First Church; Benjamin F. Bittinger, D. D., of the Westminster Church; John G. Butler, D. D., of the Lutheran Memorial Church, and Christian C. Meador, D. D., of the Fifth Baptist Church.

In 1871, certain members of the Fourth Church, residing in East Washington, united in the purpose of opening a Sabbath School, with a view of establishing a church. Mr. Moses Kelly, then an elder of the Fourth Church, donated several lots on Eighth street N. E., on which, in 1872, a frame chapel was erected. Rev. Joseph T. Kelly, then a student in Princeton Theological Seminary, was engaged as a stated supply. Mr. Kelly was succeeded by Rev. George B. Patch, D. D., under whose ministrations an organization was effected in May 9, 1875; subsequently Rev. S. S. Wallen became pastor in 1881, followed, in 1884, by Rev. Eugene Peck, who was killed on the railroad near the church in 1888, March 15. In 1890, Rev. Maxwell N. Cornelius, D. D., was installed, who, at his death in 1893, March 31, was succeeded by its present pastor, Rev. Thomas C. Easton, D. D., installed January 24, 1894. During the latter years of Dr. Cornelius' ministry the question of building a new and more commodious church edifice was entertained, and which was solved by the erection of its

present handsome structure on the corner of Sixth street and Maryland avenue N. E. This new church, especially in the preliminaries of its construction, is largely indebted to the wise counsels of Dr. Cornelius, but he died without its sight.

Unity Church grew out of the zealous labors of Rev. George B. Patch, D. D., seconded by no less zealous Presbyterians residing in the northwest part of our city. At first religious services were held in Clabaugh Hall, Fourteenth street, and an organization effected March 15, 1882. In 1884 a commodious brick chapel was erected on the corner of Fourteenth and R streets, which, in October, 1892, was demolished to make room for the handsome edifice which now adorns the site, and costing $70,000, the gift of a generous Christian lady, Mrs. Edward Temple ; and in memory of her husband and father, its name was changed from "Unity" to "The Gunton Temple Memorial Church." This new building was dedicated November 5, 1893. Dr. Patch continues to be the pastor.

Should any Presbyterian who loves his or her church and city be desirous of emulating the noble example of Mrs. Temple, and is in doubt as to an eligible location, I would suggest Columbia or Washington Heights, accompanying the suggestion will the assurance that the investment will pay large dividends which shall never lapse nor cease.

Such was the rapid growth of our city, especially in the northwest, that at several times between 1871 and 1879 Presbytery discussed the question of

planting a church of our order in that section, and in 1879 appointed a committee for its consideration. Even in 1872 the stated clerk, Rev. T. B. McFalls, seriously thought of initiating preaching services, and made tentative overtures for the purchase of a lot. Nothing effective was done, however, until 1883, when, in consultation, certain gentlemen, principally connected with the New York Avenue Church, agreed to undertake the work. These gentlemen, with commendable zeal and liberality, purchased a site, corner of N and Eighteenth streets N. W., upon which a chapel was erected, which was opened for worship October 13, 1885, and in which the Church of the Covenant was organized with fifty-three members. Subsequently, the present edifice was erected, which was first opened for divine worship February 24, 1889. In 1886 Rev. Teunis S. Hamlin, D. D., was installed pastor, and continues as such to the present time. Did it not savor a little of irreverence to associate a christian church with heathen fable, I would say something about Minerva springing forth in full armor from the head of Jupiter. But I will content myself with saying that this church was not nourished by the ordinary pabulum furnished by a Sabbath School, nor did it ever wear the swaddling bands of a mission outpost, but came into being full-fledged, and from the beginning, equipped for service, took an honorable place among its sister churches of the Presbytery. There is connected with this church the Peck Memorial Chapel,

corner of M and Twenty-eighth streets N. W., the minister in charge being Rev. Charles Alvin Smith.

A few words now of another Presbyterian church, the Central, under the pastoral care of Rev. A. W. Pitzer, D. D., whom we all have learned to honor and love ever since we discovered that, unlike the ancient Greeks who brought equivocal gifts to Troy, he brought with him only messages of peace and good will to this city. This church was organized with twenty-nine members May 31, 1868. In speaking of the pastors of the other churches I did not think it necessary to say anything of their orthodoxy, for the simple reason that, being to the manner born, it might be assumed of all of them, from the first to the last born into the Presbytery. The fact, however, of this church and its pastor receiving honorable mention in this historical sketch may be accepted as a full and sufficient guarantee that both pastor and people are sound in the faith; while of the pastor's church work some have said, as a certain workman affirmed of his work, it is not only plumb, but more than plumb.

I need not inform you that Dr. Pitzer, when he came here shortly after that memorable interview in Appomattox, Virginia, between Gen. Grant and Gen. Lee, was, as he is now, in connection with the Southern Assembly, which, as you know, became so distended with righteous indignation against the Northern Assembly for its violation of the 4th section of the 31st chapter of the Confession of Faith, forbidding Synods and Councils to

intermeddle with civil affairs, that it could not any longer contain itself, and for relief formed an Assembly of its own. But, *mirabile dictu*, through a strange lapse of memory, it was not long before it did precisely the same thing, and the separation, as if by a left-handed consistency, continues to the present day, the one being known as the "Presbyterian Church in the United States of America," and the other the "Presbyterian Church in the United States."

True, indeed, of recent years there has been on the part of some, at least, a yearning for the restoration of *ante bellum* happy relations with the Northern Assembly, which, true to its time-honored hospitality, keeps ready a fatted calf, to be killed immediately both Assemblies recover their common, or, better still, their christian sense; and when, as brethren holding the same faith and governed by the same polity, they shall be one in heart, as they are now one in name.

So far, however, the Southern Assembly, as such, does not seem to hanker very much after the aforementioned fatted calf—neither to give much encouragement to the annual proposals of its Northern suitor for closer relations. Willing, indeed, to accept its olive branches, but not ready to order any orange blossoms for itself, and saying, in effect, after the manner of a coy maiden under similar circumstances, "I feel honored by your proposals and shall never cease to cherish for you the most friendly feelings, but—I can never be more to you than a sister—Church."

Prior to 1872 the New York Avenue Church conducted a mission on Florida Avenue, near Seventh Street N. W., but in this year a church was organized with seven members, under the name and title of "The Gurley Church," and under the care of Rev. William H. Logan. In 1876, however, at the request of its elders, the church was dissolved and a large Sabbath School continued under supervision of the Session of New York Avenue Church. In 1889 a church was organized under the name and title of the "Gurley Memorial Church," under the pastoral care of Rev. William S. Miller, who was succeeded by its present pastor, Rev. J. R. Verbrycke.

Through the efforts principally of the family of Mr. Alexander Garden, an elder of the Westminster Church, aided by others, a church was organized in 1892, in Anacostia, D. C., consisting of 18 members. Rev. Joseph B. North, the present pastor, was installed March 20, 1894.

In 1891 the organization of a church at Takoma Park, D. C., was brought to the notice of the Presbytery, and the Commiitee on Surburban Churches was directed to make overtures to the Directors of "Union Chapel" for its control as a place of Presbyterian worship. In 1893 the transfer was made and an organization effected, consisting of 35 members. The present and only pastor of the church is Rev. John Van Ness, having been installed July 3, 1895.

But I must hasten to a conclusion, not, however, without calling upon you to unite with me in doing

honor to our noble lineage of Presbyterian ministers and laymen who, at great cost of labor and sacrifice, laid the foundations of our Church in this city and District, and bequeathed to us the rich inheritance of which we are the favored possessors. Let this inheritance be our pride and joy; let us guard it with ceaseless vigilance; let us magnify it as the choicest gift of heaven; and, glorying in its historic prestige, its traditional achievements, and its vast resources of honor and usefulness, transmit it to our children with the solemn charge to suffer no one to rob them of its possession, nor even to challenge their title deeds to its peaceable enjoyment.

This is our duty, but no less our privilege, so that to use the words of another, varied and adapted to the present occasion: "If, as Presbyterians, we would rise to the level of our responsibility, we must, while showing the widest charity towards all other denominations, devote the great resources of our own Church, both of men and means, in the dissemination of the truths which it maintains, for the largest possible development of its own institutions. Loyalty to the Presbyterian system involves loyalty to its wide-spread agencies; demands a persistent, resolute, aggressive movement for the meeting in full, along denominational lines, of denominational responsibilities."

On this subject the reasoning of many persons is specious and misleading. For however sincerely we may deprecate the division of Christians into

many sects, or deplore the evils of sectarianism as fostering an unreasonable and unscriptural exclusiveness, there is little probability that denominationalism—meaning thereby an intelligent choice of and love for a particular form of faith, worship and government—shall disappear before the Millennium, when, as we hope and believe, there will be only one flock, as now there is only one Shepherd. Meanwhile, the recent abortive efforts made by the Presbyterian and other churches for the establishment of Christian unity strengthens the conviction that it will continue to be a fixed factor in the status of Christendom. From conviction or choice, or both, we all must find a place in one or another of the Christian denominations, so that it may be accepted as almost a truism that he is the best Christian, the truest to Christ, who, with charity towards others, is most loyal to the church of which he is a member, and for the preservation and maintenance of all the interests of which he has voluntarily, before God and man, brought himself under the most solemn obligations.*

*Let it not be supposed that, in the expression of my views on Christian unity, I am indifferent to either its importance or its desirability. I rather magnify both. A unity, however, which looks for its realization not in the dead level of a monotonous uniformity, but in that freedom of variety which is the characteristic of all life, especially of the "life that is hid with Christ in God." Such variations of individual opinion, feeling and action, moreover, instead of breaking the bond which binds Christians, first to Christ, then to one another, is the best preservative of it, and find their counterparts in the several members of the human body, which, although fulfilling various offices, are actuated by one soul—perfect in one. Diversity in unity—such is the order of spiritual

And is it not, moreover, a fact, that a man who, under special pleading of superior liberality, is indifferent to the welfare, and negligent of the claims, of his own church, is of little, if any, practical benefit to any other church—and who will do well to remember the words of the inspired Apostle—"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel?"

Then, with the kindest feelings for all who love the Lord Jesus in sincerity, and striving with them to preserve the unity of the Spirit in the bond of peace, let us, with fresh courage, labor for the prosperity and enlargement of our beloved church; stand in our lot, hold fast to our trust, and acquit ourselves of every responsibility which the providence of God has imposed upon us. Let us say of it as David said of the church represented in Jerusalem: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." Then, indeed, loyal to itself, and to its great King, and fully equipped for every good word and work, it shall shine forth as the morning, fair as the moon, clear as the sun, and to all wrong-doing, terrible as an army with banners.

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life, leading us to the conclusion that Christians may be "distinct as the billows, yet one as the sea."

Our aim, therefore, should be not for a universal visible Church under one organization, but, as in the New Testament, for many churches of distinct organizations, and bound together by affinity and co-operation, all holding a common faith and professing subjection to a common Head, our Lord Jesus Christ. A union of spirit rather than of form.

Address by the—

HON. JOHN W. FOSTER.

In the interesting series of meetings being held to celebrate the establishment of Presbyterianism in the District of Columbia and the centennial of the First Church of this capital, I, as president of the organization, have been designated to represent the Presbyterian Alliance of this city. I am sure I speak the unanimous sentiment of the Alliance, which embraces all the churches of our denomination of this city, when I tender to the mother church the hearty congratulations of all her offspring, express our pride in her history, and wish for her second centennial existence great prosperity and usefulness.

I regard this occasion as having marked significance and importance. Why was it that when the fathers of the Republic were making ready this locality to be the future seat of Government of the nation, in the very first days of preparation a body of earnest Christian men felt it desirable and necessary to establish here a Presbyterian Church? And why is it that at the end of a century of experience and labor, the offspring of that Church greatly multiplied, are banded together in an Alliance to continue with renewed zeal the work of Presbyter-

ian extension in the capital city of the nation? I can best answer these questions by recalling some well-known history.

Presbyterianism is rooted and grounded in Calvinism. From the time the young French refugee began to promulgate his theology in Geneva, to this day Calvinism has wrought for freedom, for the rights of man and stoutly battled against thrones and tyranny. De Tocqueville calls it "a democratic and republican religion." Buckle says the Calvinistic doctrines "have always been connected with a democratic spirit." Greene, in his history of the English People, points to the chief element in the greatness of that people and of modern Europe in these words: "It is in Calvinism that the modern world takes its roots; for it was Calvinism that first revealed the worth and dignity of man."

Its influence upon France is one of the most interesting but saddest pages in history. The pupils of Calvin went everywhere over that land preaching his doctrine and calling the people to a more rigid and exemplary life. In a very few years his adherents numbered near half the population, but the spirit of liberty thereby engendered inaugurated a civil war which was stifled in the St. Bartholomew massacre and an unequal contest was carried on for more than a century till by the revolution of the Edict of Nantez the Hugenots were scattered in the Netherland, in England and the American Colonies where there free principles found more congenial climes.

Early Calvinism invaded Holland and at once under the lead of its great hero, William the Silent, began that war against Spanish tyranny which gave to the Dutch Republic a century of unequalled renown.

John Kox, Calvin's most distinguished pupil, carried his doctrines and spirit across the channel into Scotland, where, after a heroic struggle with royalty and immorality, they became so ingrained in the character of its inhabitants that ever since they have been the crowning glory of its people.

From Scotland Calvinism spread into England and soon stirred up a struggle with tyranny which overturned the throne. The untimely death of the great Puritan champion, Cromwell, gave a respite to royal prerogative and autocratic rule in the contest with representative government, and again it was the power of Calvinism, as represented in William of Orange, that expelled forever the House of the Stuarts and established English liberty on a sure foundation. The battle of the Boyne signifies much more than the local triumph of the Presbyterian over the Catholic Church in Ireland. It established forever for the Anglo-Saxon race the world over free government and representative institutions.

I need not recall to this audience the great influence of the Puritans, the Dutch, the Scotch-Irish, the Huguenots—all Calvinists—upon the American colonies and the revolutionary struggle.

Listen to the judgment of the impartial historian as to these political events so briefly noticed.

Says Motley: "To the Calvinists, more than to any other class of men, the political liberties of Holland, England and America are due." Hume, the atheist, says: "It was to the Puritans that the English owe the whole freedom of their constitution." Of the Scotch clergy, Buckle testifies: "To these men England and Scotland owe a debt they can never pay." Taine, the French writer, says: "The Calvinists are the true heroes of England; they founded Scotland; they founded the United States." Froud writes: "It was Calvinism which overthrew spiritual wickedness and hurled kings from their thrones, and purged England and Scotland * * * from lies and charlatanry." Says Ranke, the German: "John Calvin was virtually the founder of America." Choate traced to the influence of Calvinism "the great civil war in England, and * * * the independence of America." Our great historian, Bancroft, says: "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American Independence."

When the agitation was initiated which resulted in the American Revolution, the Presbyterian Church was beginning to strike its roots deep in the social soil of the colonies and its influence was everywhere on the side of rebellion. The Whig Club of New York formed in 1752, to whose action Bancroft ascribes the inception of the Continental Congress, was so largely composed of Presbyterians that it was dubbed by the loyalists "the Presby-

terian Junta." The Synod of the Presbyterian Church of Philadelphia was the first religious body to declare openly for a separation from England and counsel and encourage the people to take up arms. The Rector of Trinity Church, New York, reported that all the clergy of the Church of England in New England, New York and New Jersey were on the side of the Crown, but, he adds: "I do not know of one of the Presbyterian clergy, nor have I been able, after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of Congress, however extravagant." Bancroft says: "The first voice raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." Probably the most noted document of the Revolution next to the Declaration of Independence was the Mecklenberg Declaration, issued more than a year before the former, and which breathes the same spirit and in some of its parts, almost its exact language. It was the work of the Scotch-Irish of North Carolina in an assembly composed of twenty-seven staunch Calvinists, of whom one-third were Presbyterian elders. The only clerical member of the Continental Congress and signer of the Declaration of Independence was a Presbyterian—Dr. John Witherspoon—a lineal descendant of John Knox and president of Princeton College. In the act of signing that immortal

document, when some of the members seemed to hesitate, he made this appeal: "Of property, I have some; of reputation, more. That reputation is staked, that property is pledged, on the issue of this contest. And, although these gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither by the hand of the public executioner than desert at this crisis the sacred cause of my country."

Of such stuff was the contingent which the Presbyterian Church furnished to gain our independence and found a nation. But the influence of Calvinism upon public affairs did not end with the triumph of the Revolution. The genius of the Genevan divine did not content itself with disseminating a religion which in its spirit assailed monarchy and developed democracy; but it framed for the government of the church a republican or representative system. And this system, more than any other form of government, was taken as the model for the Constitution of the United States. When the Constitutional Convention assembled in Philadelphia, Princeton College furnished more than double the number of delegates from any other college and at their head was James Madison, the special protege of President Witherspoon. His compeer in that assembly, Alexander Hamilton, was the offspring of Scotch and Huguenot parents; and his wife tells us that during the convention he always kept on his study table the "Form of Government" of the Presbyterian Church.

In this hasty review of familiar history, I trust I have answered the question propounded at the beginning of my remarks, why Presbyterianism was established in this city even in advance of the coming of the Federal Government; why at the end of a century it shows great growth and vitality; and why with renewed zeal and united energy it is entering upon even more rapid growth and prosperity. It is natural and eminently proper that a faith, which in all its history has stood for the rights of man and in its spirit is essentially democratic, should be strongly entrenched in the greatest of all republics, and that a Church which has done so much to achieve the independence of the nation and frame its government, should find in its capital a congenial home and a great field of usefulness. And I think I have the authority of history to warrant the declaration that so long as the Church of John Calvin, of John Knox and John Witherspoon remains strongly rooted in this Capital and throughout the country, there need be no fear for democratic principles and republican government.

I venture to add one thought more. There appears to be abroad in the world a spirit falsely styled liberalism, which is especially hostile to what are termed the antiquated doctrines of Calvin. That spirit would question the sovereignty of God in relation to the conduct of His earthly creatures; it would obscure His justice with an exaggerated theory of His love; it would ignore the existence of a devil and utterly deny future punishment; it

would take away from man the incentive of reward in the other world for a blameless and holy life. Renan scoffingly says: "Paul begat Augustine and Augustine begat Calvin." We gladly accept the parentage. The Pauline exposition of the Gospel of Christ is the product of the greatest intellect, the largest heart and the bravest and most tireless worker among the servants of the Great Master. It has stood the assault of ages; it has brought hope and life to the downcast and oppressed the world over; it is as true and vital to-day as in the first century of its existence. In the presence of this spirit of liberalism, the Presbyterian Church does not falter in its devotion to the old faith. It is as loyal to Calvinism as was the Covenanter of Scotland or the Puritan of England two and three centuries ago. With a glorious history behind it, with a ripened harvest of golden opportunity before it, and with the blue banner of Calvinism always unfurled, it girds up its loins for a new century of labor in this capital city of the nation.

And in this work it challenges a comparison with the disciples of liberalism, in all that makes for the good of the human race. It believes with Carlyle that "a man who will do faithfully needs to believe firmly;" but steadfastness in the faith does not make its adherents intolerant or exclusive. In this city the Presbyterian Church is among the foremost in its co-operation with other churches in the Young Men's Christian Association, in the Sunday School Union, the Christian

Endeavor, the Central Union Mission, and in all movements for evangelization. Its members will be found as numerously represented as any sect or school on the hospital boards, the charity organizations, the scientific and philosophic societies and bodies of advanced thought and research. It labors with the Catholics for Sabbath observance and temperance reform ; with the Jews and Gentiles, the agnostics and infidels in all movements for a higher standard of morality ; with men of all ranks, color and conditions for good government and civic reform.

Hence it is that when we come together as Presbyterians to rejoice with our mother Church in a century of growth and labor, and recall what our Church has accomplished and what it has stood for in the past, like our great exemplar, when after a long life of heroic service he was about to enter upon his work in the capital of the Roman Empire, we "thank God and take courage."

ADDRESS OF—

Rev. J. G. BUTLER,

. AT THE .

Presbyterian Centennial,

First Presbyterian Church. *Washington, D. C.*

At this late hour, Mr. President and Christian friends, it would be ungracious in me to tax the patience of this interested audience to the length of time assigned me in the program. The paper of our distinguished friend and brother, Mr. Foster, has interested us greatly, whilst that of my young brother, Dr. Bittinger, so exhaustive and suggestive, floods my memory with reminiscences not easily restrained. The Doctor has a wholesome dread of water, and is evidently in no mood to question the validity of his own, nor our predestined ordination to the gospel ministry, striking hands with all the rest of us whom God has called, setting His seal by giving Apostolic success to our work. The question of Apostolic succession does not disturb us. After awhile, may we not hope, that all whom God has ordained may grow to the altitude of Christian life, which excludes from the pulpit none called of Heaven to the work, nor from

the table of our common Lord any whom He accepts. That is the Scriptural, Catholic, Fraternal position of a vast majority of the churches which I have the honor to represent in your interesting centennial program. This is the day of your family reunion, and it is by your Christian courtesy that my voice is heard.

You honor your elder brother in greetings from the family of churches, not because he is a Centennarian, but because, with your esteemed and beloved pastor, he has stood for almost a half century, a fellow helper and builder in our great capital city. Coming an inexperienced youth in 1849 from the Theological school, welcomed by none more cordially than by my Presbyterian brethren, there has never been a ripple to disturb the harmony and peace and love, which have followed us to the present, as laborers together with God. The great success that has attended the work of the Presbyterian Church, and as portrayed in the interesting paper of Dr. Bittinger, does not excite our envy. It but stirs us to emulate your activity on all lines of Christian work, and inspires our gratitude to God Whose servants we all are, and Who alone gives the increase to our sowing?

Whilst you rightly magnify Calvin and Knox, in whom we also rejoice, we do not forget that but for our Luther—the world's Luther!—you had not had this noble record, as followers of the French and Scotch Reformers. It is the immortal protest of Luther at Worms, still ringing down the ages, that gave

birth to our common Protestantism, making it yet the world's only hope of deliverance from all authority, save the authority of God's Word, the revelation of Himself through the Christ, in Whom and for Whom we stand shoulder to shoulder, as we go forth conquering the world, not to Luther nor Calvin, but to Christ, Whose servants they and we alike, are.

Standing in this city through all these years, it has been my joy to number among my friends the long line of faithful pastors and elders, to whom allusion has been so appropriately made to-night. The younger Dr. Balch I knew well, whilst the then venerable Dr. Laurie, of the old F Street Church, was one of the first to welcome me to his love and to his pulpit. The Drs. Ralph R. and P. D. Gurley—the great P. D., as we familiarly and lovingly called him—with Drs. Eckhart and D. X. Junkin, Mason Noble, the aroma of whose sweet life will never leave this city; John C. Smith, the tactful, faithful, model pastor, with other intervening names down to the founder and long faithful pastor of your Metropolitan Church, Dr. John Chester; and Dr. Bartlett, who recently retired from our city, together with the present corps of faithful and true and able men of whom my beloved brother, Dr. Sunderland, with whom I have stood through fair and through stormy weather, is now the senior, and is yet the beloved pastor of this First Presbyterian Church. He and I have seen the rising and the falling again of many in pulpit and in

public life, during the almost half century to whose end we may both hope to abide. The service of the people, whether in the pulpit or in the high places of the nation, tries men and shows of what sort we are.

Of the eldership of your churches, from the days of the senior Nourse through the long line, to the excellent David M. Wilson, to whom the meetings were always "good" if but himself and one other were there, because he said, "The Lord was there," down to my friends, Wight and Ballantyne, now in this audience, honored of all who know them, it has been my privilege to be with many of them in the most fraternal relations.

The period covered by the venerable pastor of this First Church has been the most eventful in our nation's history, since Bunker Hill and Yorktown. It was in this church that we met daily for united prayer in the years preceding the War of the Rebellion, and for which the nation, North and South, was in some measure prepared by the wonderful revival wave that swept over our country. Soon the baptism of fire and blood came, by which human slavery was blotted out. God save us evermore from fratricidal war! The memories of these precious days and months of prayer are vividly before me tonight. I am quite sure that no pang troubles the breast of your pastor as he reviews the history running from '61 to Appomatox, and which makes the First Presbyterian Church historic, by reason of its loyalty to

freedom and the Flag. Today we together rejoice in a reunited country—all free, and occupying the first place among the Powers, because first loyal to Christ, the Unseen Leader. Amid the ambitions and strifes among the nations, we shall continue free and united until "the Church without a bishop and the State without a king" shall have come into all their fulness and power, with Christ only exalted as King of Kings and Lord of Lords. Dr. Arnold's definition of the Christ is the best I know, —"The society for making men like Christ, earth like Heaven, and the kingdoms of the world, the kingdom of Christ." I congratulate you, Mr. President, because the Presbyterian Church is measuring up to this simple, sensible and Scriptural definition of the Church which Christ loves and for which he gave Himself. Shall we not give ourselves?

We cherish no hope of any organic Church union which obliterates the denominations. That the number of denominations, with their friction and wastes, should be reduced, there is no question. But these great historic churches growing out of temperament and taste, education and environment sustain the relation to the one Holy Christian Church which God's bow in the clouds sustains to the colorless light, separated by the prism rain drops. Nor could we dispense with the *blue*—always true in the Divinely-appointed symbol of promise and of peace. After awhile, in the New Jerusalem, the Capital of the eternal Home of God's one family in Christ, these colors will be

resolved into the colorless light, for there is no darkness at all. John saw no Temple in that City. It needs none, for the Lord God, and the Lamb are the Temple of it.

But, Mr. President, whilst I bring you greetings and enter with your joy upon the review of the first hundred years of Presbyterianism in this city, we do not forget that we stand upon the threshold of the twentieth century. We thank God for the unnumbered blessings of the past. What of the future? How your own church and the whole Church of Christ have grown in numbers, in wealth, in resources, in agencies, in influence and in power! What a mighty army the Christian Church of the United States is to-day! What is our greatest need? Toward what should our labor and heart and prayer focalize, standing as we do among the tremendous responsibilities of this hour, as we look into the future? I feel that I voice your heart and the perplexed, troubled, earnest, sincere heart of the whole Church of Christ, when I answer my question and say, that the touch of Heaven, the baptism of fire, the quickening of God's Holy Spirit, is the need of all needs in all our Churches. It is not antagonism that now confronts God's army of conquest; but is it not indifference, lethargy, lukewarmness, worldliness? The age is one of religious activity, second to none since the days of the Apostles. Yet the breath of God put into the multitude of disciples, would burn the wood and hay and stubble that too often make us separate and even warring camps, and convert us into a well organized, well equipped and enthused army, soon carrying the blessed Gospel, with its saving power to the ends of the earth. All hail beloved, in the review of the past. God give us courage and faith for the days to come.

Friday Evening, November 22, 1895.

RECEPTION,

7.30 to 10.30 P. M.

On Friday evening the general reception by the three pastors, to which all Presbyterians were invited, was held in the church under the auspices of the Ladies' Beneficent Society.

Very many of the ministers and members of the sister churches were present, and a most cordial interchange of greetings, congratulations and handshakings occupied the time in the lecture room below, while under the supervision of Mrs. Bessie Linden, Dr. G. F. Johnston and some of the most noted organists of the city discoursed delicious and stirring music to a delighted assembly in the auditorium above. Later in the evening, it being November 22d, the anniversary of the birthday of Dr. Sunderland, an affecting incident transpired. The people had proposed a surprise for him, which well nigh deprived him for the moment of the power of speech.

The ladies seated him in a chair upon the dais and an introductory address was made by Dr. Talmage, and then Mr. Allen in a brief address, pre-

sented him in the name of the church with a purse containing seventy-six gold dollars—thus literally tipping with gold every year of his whole life. To this Dr. Sunderland responded, acknowledging the kindness which he had uniformly received from all his friends, both ministers and people, and expressing an earnest wish that all prosperity might attend them.

A large number of letters had been rceived from persons who had once been members of the congregation, but have been scattered far and wide through every section of the country. Some of the most interesting were read by Elder Theo. F. Sargeant, a member of the committee of arrangements.

After this a plentiful collation was served by the ladies through Mr. Jarvis, the caterer, of which hundreds partook in the freedom of social converse and joyous congratulation. It was a reunion long to be cherished by all present and to mark a memorable event in the history of the church.

APPENDIX.

The following tables are made up as fully as we have the means of knowing the names at the present date; but they may be somewhat defective.

THE SUCCESSION OF PASTORS.

There have been nine settled pastors and in the interval of these pastorates more than forty stated supplies for a longer or shorter time, and among them some of the most distinguished preachers of their generation. The following is the—

REGISTER OF PASTORS.

NAME.	WHEN INSTALLED.	DISMISSED.
John Brackenridge, D. D	1813, July 4	1817.
Reuben Post, D. D	1819	1836.
William McLain, D. D	1836	1840.
Charles Rich	1840	1843.
William T. Sprole, D. D	1843	1847.
Elisha Ballantine	1847	1851.
B. Sunderland, D. D.	1853	
Adolos Allen	1894, April 17	1896.
T. De Witt Talmage, D. D	1895, Oct. 23	

Among the supplies and assistants we find the names of Rev. Messrs. John X. Clarke, McKnight, Mines, Bingham, Smith, Wood, R. C. Clarke, Moore, Gurley, Knapp, Patterson, Gallaher, S. H. Coxe, Samuel V. V. Holmes, and doubtless there were others of equal distinction, whose names have not been preserved.

THE ELDERS.

There have been thirty-one elders, to-wit: Messrs. John Coyle, Caldwell, Blagden, Stillman, Moore, Patterson, Young, Andrew Coyle, Kennedy, Shackford, Whitwell, John Coyle, Jr., D. Campbell, William H. Campbell, Leonidas Coyle, Miller, Speer, Johnston, Douglas, Carter, Du Bois, Sutphin, Patch, Frost, Smith, Wight, Knight, E. G. Church, Dalrymple, Lockhart and Sargent. Messrs. Wight, Knight, Dalrymple, Lockhart and Sargent constitute the present Session of the church.

REGISTER OF ELDERS.

NAME.	INSTALLED.	DISMISSED.	DIED.
George Blagden	First Board		June 3, 1826
Elias B. Caldwell	First Board		June 1, 1825
John Coyle	First Board		1831
Henry Hillman	1816, March 5	Dismissed.	
Thomas Patterson	1819, Sept. 26	Dismissed	
James Moore	1819, Sept. 26		1853
Ezekiel Young	1822, Sept. 29	Dismissed	
Andrew Coyle	1827, July 8		1855
John Kennedy	1827, July 8		
John Shackford	1833		1837
John Coyle, Jr	1834		1838
John G. Whitwell	1834		1838
William H. Campbell	1840		May 21, 1881
Daniel Campbell	1840	Demitted	Aug., 1857
Leonidas Coyle	1841	Dismissed	
Isaac S. Miller	1841		Oct., 1863
Alexander Speer	1847		1854
John Douglass	1853, Nov. 13	Dismissed.	
Otis C. Wight	1853, Nov. 13		
Thomas J. Johnston	1853, Nov. 13		Dec., 1855
Horace J. Frost	1863, Jan. 4		Oct. 21, 1890
Francis H. Smith	1863, Jan. 4	Dismissed	
Octavius Knight	1863, Jan. 4		
George B. Patch	1868, June 2	Nov. 1, 1875	
Richard W. Carter	1873, Nov. 30		Feb. 6, 1884
William A. Sutphin	1873, Nov. 30		Jan. 14, 1878
Nicholas Du Bois	1873, Nov. 30		Aug. 14, 1879
Frederick B. Dalrymple	1881, Oct. 9		
Edward G. Church	1882, Jan. 28	Oct. 4, 1883	
Alfred Lockhart	1888, May 13		
Theodore F. Sargent	1888, May 13		

REGISTER OF DEACONS.

NAME.	INSTALLED.	DISMISSED.	DIED.
Richard W. Carter	1868, Jan. 4		
William J. Ellis	1869, Jan. 4		
Claudius B. Jewell	1867		
Edward Champlin	1868, Jan. 21	Oct. 14, 1880	
L. E. Ross	1868, Jan. 21	Elected Elder	
J M. McNair	1868, Jan. 21	Elected Elder	
Frederick B. Dalrymple	1873, Nov. 30		
Edward G. Church	1873, Nov. 30	Jan. 15, 1876	
John E. Carpenter, M. D	1873, Nov. 30		
George R. Milburn	1873, Nov. 30		April 7, 1892
William B. Donaldson	1879, Dec. 20		
James G. Patterson	1881, Oct. 9		
Edwin D. Tracey	1881, Oct. 9		
Moses S. Gibson	1881, Oct. 9	1893	
Samuel W. Curriden	1888, May 13		
Thomas J. Johnston	1888, May 13		
Hervey S. Knight	1888, May 13		

THE DEACONS.

The Board of Deacons was not orgunized till 1867 and since then fifteen persons have been ordained to the Diaconate, to-wit: Messrs. Carter, Ellis, Jewell, Champlin, McNair, Sutphen, Dalrymple, Ross, Milburn, Patterson, Carpenter, Gibson, Donaldson, Tracy, Curriden, Hervey S. Knight and T. J. Johnston. Messrs. Donaldson, Gibson and Tracy constitute the present Board.

THE TEMPORAL COMMITTEE.

Until 1868, the temporal affairs of this church were managed by a Board called the Temporal Committee. The records show that fifty-three different persons were, for a longer or shorter term, members of this Board and that for more than a quarter of a century Dr. William Gunton was its president.

At the meeting of Session, December 28, 1815, steps were taken to organize a Temporal Committee, and the first Board consisted of David Bates, Daniel Rapine, Thomas Young, John Kennedy, John McClelland, William E. Mack and Andrew Coyle. Succeeding these were Timothy Winn, James Moore, Phineas Bradley, L. H. Machin, Eleazor Lindsley, John Underwood, Samuel Burche, Matthew St. Clair Clarke, William H. Campbell, Walter Lowrie, Joseph Stettinius, J. F. Caldwell, Leonidas Coyle, Daniel Campbell, Alexander Shepherd, Dr. William Gunton, president of the Board from 1841; Silas H. Hill, Harvey Cruttenden, Henry L. Ellsworth, Dr. Harvey Lindsly, Edmund Coolidge, Thomas Blagden, John F. Clarke, William Fischer, David A. Hall, Charles D. Selding, C. S. Whittlesey, Willim H. Gilmam, A. W. Russell, A. Coyle, J. Underwood, M. W. Galt, Y. P. Page, B. Milburn, J. Shillington, J. W. Webb, J. W. Colley, W. H. Jones, A. P. Hoover, F. H. Smith, Thos. Parker, G. M. Oyster, L. C. Campbell, W. S. Huntington and Robert Brown.

During the existence of the Temporal Committee, the roll of treasurers of the church is incomplete, but the following names are preserved: Joseph E. Nourse, 1847, John F. Clarke, 1853, William H. Campbell, Chas Bradley, 1868, when the Board of Trustees was constituted.

THE BOARD OF TRUSTEES.

In 1868, this church was the first in this District to obtain a special charter from Congress for the regulation of its temporal affairs, and at that time the Board of Trustees was constituted.

The Society of the church was more permanently organized and a series of by-laws adopted, which continue to the present time. Under this arrangement there have been six presidents of the Society or congregation, five clerks or secretaries and six treasurers, while thirty-two persons have, at different times been members of the Board of Trustees. There have likewise been seven stated clerks of Session and four secretaries and treasurers of the Board of Deacons.

From the charter of that year it appears that the following persons were made corporators and the first Board, to-wit: F. H. Smith, O. C. Wight, N. H. Chipman, Albert Robinson, and Zenas C. Robbins. Subsequently came Z. D. Gilman, William M. Galt, F. H. Smith, E. M. Gallaudet, Z. C. Robbins, A. D. Robinson, W. Lay, P. E. Wilson, Ed. Temple, J. G. Patterson, J. B. Lockey, H. Fowler, T. T. Crittenden, E. B. Taylor, James L. Norris, Col. J. P. Low, John Bailey, Col. John R. McConnell, Irving Williamson, Charles L. DuBois, Capt. R. W. Tyler, W. B. Bryan, William H. Fletcher, William Jardine, Dr. G. F. Johnston, Dr. H. L. Mann, J. T. Marchand, H. S. Reeside, J. B. Wight, J. B. Cralle and Dr. William M. Newell.

THE TREASURERS.

The treasurers of the church from 1868 are as follows: Cordial Storrs, O. Knight, Wolcott Lay, William B. Gurley, C. E. Church, T. F. Sargent, Lloyd B. Wight and Charles L. DuBois.

THE SEXTONS.

For the last half century of the church, there have been three sextons, John Bell, John Lee and Joseph Jones.

THE ROLL OF MEMBERSHIP.

The records show that upon the first reported number of church members, eighty-three years ago, there were thirty-five, and during the first half of the history of the church, that is, to the beginning of 1853, they had increased to 269, the number on the roll at the latter date. But we cannot tell save by approximate estimate how many persons during the first forty or fifty years of the church had been enrolled and then been separated from our membership by the changes of those times. When the present pastorate commenced, on the first Sabbath in February, 1853, there were on the roll,

269 names. Since then there have been added 1,166 names of which number 1,051 have been removed by dismission, exclusion or death, leaving 361 as the number of members we have to-day. Of the 1,051 removed 170 have been removed by death, and of the number of church members who assembled in the church on that first Sabbath in February, 1853, there are only five who survive in the membership of the church at the present date—four women and one man.

Were we, upon the basis of these figures, to make an estimate of the probable aggregate number of members who have from the beginning until now been placed upon our roll it could not be far from 2,000; while the number of pewholders, attendants and strangers who have worshipped here would run to thousands more.

For the names of the communicants and for the marriages, baptisms, and deaths of individuals, the official records should be consulted.

CONDUCTORS OF CHURCH MUSIC.

So far as can be ascertained there have been seven choir leaders and six organists, aided by male and female voices, at different times and under a variety of conditions. It is to be regretted that no full account has been preserved of the names of these assistants or of the members of the Music Committee of the church, under whose direction the church music has been from time to time directed. The names of the choir leaders are as follows: Messrs. Leonidas Coyle, A. S. Barnes, E. A. Smith, Horace J. Frost, L. H. Hayden, E. D. Tracy and Gabriel F. Johnston.

The names of the organists are Messrs. Harry C. Sherman (now a doctor of music,) Leonidas E. Coyle, Andrew C. Bradley, L. H. Hayden, Mrs. O. D. La Dow, Thomas J. Johnston, Charles G. Woodward, Frank E. Ward, James W. Cheney.

Among the singers who have at times greatly aided in this part of the public worship Miss Carrie Kidwell, Miss Zaidee Jones, Mrs. Bodfish and Miss Martha Dodge are gratefully remembered.

The music of our public worship was rendered, for a time, by a male quartet consisting of Dr. G. F. Johnston as leader and Messrs. McFarland, Simons and Moore, with Mr. C. G. Woodward as organist.

SUNDAY-SCHOOL AND MISSIONARY OPERATIONS OF THE CHURCH.

The story of this work is affecting beyond expression. To relate fully its pathetic and thrilling narrative would require a volume rather that a single discourse. The school was founded in April, 1819, and was supported by an Association of the church from that time onward.

During the first twelve years the work under the auspices of this Association was extended to the establishment of six other schools in different sections of the city and their report in 1831 showed a list of eighty-seven teachers—many of whom were from other churches—and 669 scholars. In 1831, however, the other churches seem to have withdrawn and taken up their own work, but our church still labored in its own school and its city mission work —the most prosperous period seeming to be from the years 1842 to 1875. At the former date the Juvenile City Missionary Society was formed which gave support to the colporteurs of the American Tract Society till 1857, when it was proposed to employ a city missionary and devote the school offerings to mission work at home. The first missionary employed was Mr. A. P. Johnson, a student of Union Seminary, under whom our mission Sabbath-school was formed and has continued to the time of the summer vacation of the present year. The successors of Mr. Johnson were Messrs. Noble, Cone, French, Page, Patch, Chase, Glover and Early—men who afterwards became ministers of the Gospel and widely useful in their several fields—one or two of them as faithful missionaries in far distant foreign fields. Of these Mr., now Dr. Patch became a member of our church, was the Superintendent of our Sabbath-school for several years, was chosen an elder in 1868 and ordained to the Gospel ministry in 1875, was for six years pastor of the Eastern Presbyterian Church, and is now the pastor of the Gunton Temple Memorial Church in the northwestern part of the city, where Mrs. Temple has erected for him a noble church edifice in memory of her lamented father and husband.

Morning school superintendents are not named in the records of 1819–1831. It is evident that the secretary, John Coyle, jr., was the leader and life of the school in that period of its history. No record of 1832–1849 has been preserved. Mr. William H. Campbell filled the office during a considerable part of the time. In 1849 and since as follows: (1) Joseph E. Nourse, (2) Daniel

Campbell, (3) Dr. A. Speer, (4) O. C. Wight, (5) C. Storrs, (6) G. B Patch, (7) John B. Wight, (8) A. Lockhart, (9) E. Q. Knight, Wm. Jardine and A. E. L. Leckie.

For a few years past the mission school has languished from many causes not necessary here to recite, and the time has now arrived when our City Missionary Society must take a new departure for effective work. The names of the officers of our Sabbath-school operations of the teachers and pupils, amount in all to thousands and the reminiscences are more touching than many a tale of fiction over which a generation may have laughed or wept.

Superintendents of mission school: (1) A. P. Johnson, (2) F Noble, (3) J. Cone, (4) S. F. French, (5) H. P. Page, (6) G. B. Patch, (7) T. N. Chase, (8) S. Early, (9) C. P. Glover; city missionaries: (10) H. J. Frost, (11) T. F. Sargent.

All these pass in succession before us, telling of the vast work which has been done by the noble men and women who have gone before us. In this work no less than three whole generations have come and gone, and the impressions made upon hundreds and hundreds of youthful minds have been borne away and moulded the life and character, more or less thus mingled, in far-distant communities, where those children of our church have wrought out their life mission and gone home to their reward, and where many of them who yet survive are still serving the cause of the Master of whom they first learned under the tutelage of this church.

In connection with the mission work of this church weekly cottage prayer-meetings have been maintained in South Washington, and a Mother's meeting during the winter months. The names of the last six superintendents of our Sabbath School and of our mission school, with the names of other officers are given above, so far as shown by the records. There have been eleven superintendents of the mission school, while of the Juvenile Missionary Society —subsequently styled the Sabbath School City Missionary Society. The officers whose names are preserved are as follows:

1856; president, A. W. Russell; vice-president, L. C. Campbell; secretary, John A. Peebles; treasurer, F. L. Moore. 1857: president, Charles B. Dahlgren; vice-president, Leonidas Coyle; secretary, Charles Bradley; treasurer, Albert Ebeling. 1858; president, John D. Edmond; vice-president, William McLain; secretary, Leonidas E. Coyle; treasurer, Charles Bradley. 1859; same

as 1858. 1860; president, William McLain; vice-president, L. E. Coyle; secretary, John D. Edmond; treasurer, Andrew Bradley. 1861: president, William M. Galt; vice-president, J. D. Edmond; secretary, Francis H. Smith; treasurer, Charles S. Bradley. 1862; president, Lewis McLain; vice-president, Erskine Sunderland; secretary, Francis H. Smith; treasurer, J. D. Edmond. 1863; president, Francis H. Smith; vice-president, Ira Van Arsdale; secretary, John N. Jennings; treasurer, Horace J. Frost. 1864: president, Charles C. Jewell; vice-president, William D. Todd; secretary, William Hayes; treasurers, Horace J. Frost. 1865; president, W. A. Thompson; vice-president, Jerome Chase; secretary, Charles C. Jewell; treasurer, H. J. Frost. 1866: president, Charles C. Jewell; vice-president, George Milburn. secretary, Edward Schenck; treasurer, H. J. Frost. 1867; president, William D. Todd; vice-president, A. C. Klancke; secretary, Edward Schenck; treasurer, H. J. Frost. 1868: same officers as in 1867. 1869; president, William D. Todd; vice-president, F. B. Dalrymple; secretary, Gabriel F. Johnson; treasurer, H. J. Frost, 1870: same officers served as in 1869. 1871: president, William D. Todd; vice-president, Theo. F. Swayze; secretary, Gabriel F. Johnston; treasurer, H. J. Frost. 1872; no meetings. 1873: president, John B. Wight; vice-president, George R. Milburn; secretary, G. F. Johnston; treasurer, H. J. Frost. 1874; same officers as in 1873. 1875; president, John B. Wight; vice-president, Whitwell Wilson; secretary, G. F. Johnston; treasurer, H. J. Frost. 1876; president, R. W. D. Bryan; vice-president, Lloyd B. Wight; secretary, Edson A. Lowe; treasurer, H. J. Frost. 1877; same officers as in 1876. 1875; president, Irving Williamson; vice-president, Edson A. Lowe; secretary, Lloyd B. Wight; treasurer, Horace J. Frost. 1879; same as 1878. 1880; president, Edson A. Lowe; vice-president, Thomas Johnston; secretary, Lloyd B. Wight; treasurer, Horace J. Frost. 1881; president, Edson A. Lowe; vice-president, Theodore F. Sargent; secretary, L. B. Wight; treasurer, H. J. Frost. 1882; same as 1881. 1883; president, Theore F. Sargent; vice-president, Fred Litchfield; secretary, Lloyd B. Wight; treasurer, H. J. Frost. 1884; same as 1883. 1885; president, Theodore F. Sargent; vice-president, Hervey S. Knight; secretary, Lloyd B. Wight; corresponding secretary, Ramsay Nevitt; auditor, J. R. McConnell. 1886: president, Theodore F. Sargent; vice-president, Hervey S. Knight; secretary, L. B. Wight; corresponding secretary, Ramsay Nevitt; aud-

itor, E. S. Tracy. 1887; same as 1886. 1888; president, Theodore F. Sargent; vice-president, H. S. Knight; secretary, L. B. Wight; corresponding secretary, Ramsay Nevitt; auditor, J. R. McConnell. 1889; president, Theodore F. Sargent; vice-president, Hervey S. Knight; secretary, Lloyd B. Wight; treasurer, Irving Williamson. 1890; same as 1889. 1891; same as 1889. 1892; president, Theodore F. Sargent; vice-president, Edw. Q. Knight; secretary, Harry Wilbur: treasurer, Irving Williamson. 1893; president, Theodore F. Sargent; vice-president, Edward Q. Knight; secretary, A. N. Dalrymple; treasurer, William Jardine. 1894; same as in 1893.

OTHER ASSOCIATIONS.

In addition to these enterprises the ladies of our church have an association entitled the Ladies' Beneficent Association, with the purpose of rendering aid to our own church, and in other directions for worthy and commendable objects. A principal feature of the Society is the social gathering at private houses, and the tendency of this to promote acquaintance with new-comers is very manifest. Their financial assistance has been extended in many ways, and the society is regarded as one of the most profitable agencies at work in the church. The number and names of the various officers of this Society are given below. The ladies have also two organizations for Home and Foreign Missions, and they are likewise represented in similar societies of the Presbytery and Synod. A number of our ladies are also interested in other directions of Christian charity and beneficence, as in the McCall Mission, the Italian Mission, the Protestant Orphan Asylum, the Young Women's Christian Home, the Newsboys' Home, the Washington Hospital and some others.

President, through the seventeen years of the Society's existence, Mrs. O. C. Wight; vice-presidents, Mrs. Ogden Wyckoff, Mrs. L. G. Hine; secretaries, Miss Lizzie Johnston, Miss Virginia S. Gemmill, Miss Mary C. Hine; treasurers, Miss Julia Gilman, Mrs. W. B. Bryan, Mrs. H. L. Mann.

PROMINENT ATTENDANTS.

From the beginning to this day this church has been the resort of many prominent persons in all ranks of life who were either casual visitors or connected with us as members and communicants, or through members of their families. It is impossible now

to recall them all. I give only the names as they readily occur. The Clarks, the Coyles, the Bradleys, the Blagdens, the Caldwells, the Rapins, the Underwoods, the Whitwells, the Burches, the Browns, the Halls, the Crittendens, the Dangerfields, the Guntons, the Hyatts, the Smiths, the Moores, the Campbells, the Lindslys, the Pages, the Parkers, the Lenoxes, the Walkers, the Mahons, the Houstons, the Andersons, the Whittleseys, the Millers, the Waides, the Beals, the Johnstons, the Wrights, the Kelleys, the Gilmans, the Dahlgrens, and many others who came to the church during the present pastorate, and some of whom still remain. The church has also been attended or some times visited by such men as Henry Clay and many Senators, Representatives, and Judges; Gideon, Seaton, John Quincy Adams, McLean, Ingle, Nourse, Gibbs, Wilson, Benton, Daniel Webster, Jackson, Polk, Pierce, Buchanan, Colfax, Edmunds, Morrill, Foote, Ramsay, McMillan, Grant, Cleveland, Morgan, Farewell, Chandler, Dodge, Strong, Drake, Jenks, Shifley, Benedict, and many others.

OFFICERS OF THE CHURCH, CONGREGATION, AND SOCIETIES FOR THE YEAR 1894.

It should be explained that the publication of this volume has been delayed until this time—February, 1896. In the last four years some changes have occurred. The Rev. Mr. Holmes having received a call to the Westminister Church of Buffalo, N. Y., severed his connection with this church to accept it in September, 1893, and the Rev. Adolos Allen was installed as co-pastor of this church April 17, 1894, and resigned February 3, 1896. Rev. Dr. T. DeWitt Talmage was installed as co-pastor October 23, 1895.

The following tables show the officers and societies of the church for May, 1895-6.

OFFICERS OF THE CHURCH IN 1895-6.

PASTOR.

Rev. Byron Sunderland, D. D., .	328 C street N. W.

CO-PASTOR.

Rev. T. De Witt Talmage, D. D., . .	"The Arlington."

THE SESSION.

Otis C. Wight,	306 Indiana avenue N. W.
Octavius Knight,	1327 Princeton street N. W.
Fred. B. Dalrymple,	1704 Oregon avenue N. W.
Alfred Lockhart,	307 D street N. W.
Theo. F. Sargent,	322 E street N. E.

CLERK OF SESSION.

Fred. B. Dalrymple.

TREASURER OF SESSION.

Alfred Lockhart.

BOARD OF DEACONS.

Wm. B. Donaldson, Treasurer,	438 K street N. W.
Edwin D. Tracy,	1508 9th street N. W.
M. S. Gibson,	Forest Glen.

SUPERINTENDENTS OF SABBATH SCHOOL.

Wm. L. Jardine,	155 California street N. E.
A. E. Leckie,	206 Indiana avenue N. W.

LEADER OF BIBLE CLASS.

Elder O. C. Wight.

SUPERINTENDENT OF INFANT CLASS.

Mrs. C. M. Bodfish.

PRESIDENTS OF THE CONGREGATION HAVE BEEN—

William H. Campbell, Dr. Lindsly, O. C. Wight, E. M. Gallaudet, J. R. McMillan, Clinton Lloyd and Dr. Wm. M. Newell.

CLERKS.

F. H. Smith, C. Storrs, F. B. Dalrymple, S. W. Curriden, F. A. Fenning.

OFFICERS OF THE CONGREGATION FOR 1896.

PRESIDENT.

Dr. W. M. Newell, ... 626 C street N. E.

CLERK.

Frekerick A. Fenning, . . . 513 4th street N. W.

TREASURER.

Charles L. Du Bois, . . . 1555 Park street N. W.

TRUSTEES.

Capt. R. W. Tyler, Chairman, . . 1753 N street N. W.
J. B. Cralle, Secretary, . . . 301 C street N. W.
Wm. H. Fletcher, ... 421 6th street S. W.
Wm. Jardine, . . . 155 California street N. E.
Dr. H. L. Mann, . . . 334 Indiana avenue.
C. L. DuBois, ... 1555 Park street N. W.
F. G. Coldren, ... 136 C street S. E.
F. H. Tolman, ... 422 3d street N. W.
Dr. W. M. Newell, . . . 626 C street N. E.

DIRECTOR OF THE CHOIR.

Dr. G. F. Johnston, . . . 1762 N street N. W.

SEXTON.

Joseph Jones, ... 218 B street N. W.

Persons desiring to secure pews or sittings in the Church will apply to Capt. R. W. Tyler or Wm. H. Fletcher.

SOCIETIES.

LADIES' BENEFICENT SOCIETY.

President, Mrs. L. G. Hine, . . . Prospect Hill.
Vice-President, Mrs. N. G. Ordway, . 11 1st street N. W.
Secretary, Mrs. Mary C. H. Nevitt, . 328 Ind. ave. N. W.
Treasurer, Mrs. H. L. Mann, . . . 334 Ind. ave.
With Sixty Members.

Mothers' Meeting, conducted by Mrs. Peter Acker, with Mrs. Gilpin, Miss Mullican and others.

Woman's Home and Foreign Missionary Society.

President, Mrs. G. F. Johnston, . . 1762 N street N. W.
1st Vice-President, Miss Jennie Ramsay, . 328 Ind. ave. N. W.
2d Vice-President, Miss Faith W. Tyler, . 1313 T street N. W.
Corresponding Sec., Mrs. J. Ramsay Nevitt, . 328 Ind. ave. N.W.
Recording Sec., Miss Irene Temple Bailey, . 510 I street N.W.
Mrs. M. A. McBride, . . . 1330 18th street N. W.

Young People's Society of Christian Endeavor.

Senior Department.

President, Frederick A. Fenning.
Vice-President, Florence Mullican.
Secretary, Alexander M. Bunn.
Treasurer, Ella Luckett.
Corresponding Secretary, Irene T. Bailey.

Member of the Finance Committee of '96, Miss Etta Craigen.

Active members, 53; Associate members, 10; Affiliate members, 17; Total, 80.

Junior Department.

Superintendent, Miss Jennie Campbell, . 136 C street S. E.
Assistant Superintendent, Miss Ella Haney, . 478 Pa. ave. N. W.
President, Rastus Ransom Norris.

Member of the Junior Finance Committee of '96, Rastus Ranson Norris. Active members, 25.

Sabbath School City Missionary Society.

President, Theodore F. Sargent, . . 322 E street N. E.
Vice-President, Edward Q. Knight, . 1327 Princeton street N. W.
Secretary, Alfred N. Dalrymple, . 1702 O street N. W.
Treasurer, William Jardine, . 155 California street N. E.

RELIGIOUS MEETINGS.

Sabbath Morning Service, ... 11.00 A. M.
Sabbath Evening Service, . . . 7.30 P. M.
Sabbath-School, ... 9.30 A. M.
Y. P. S. C. E., Sabbath Evening, . . . 6.30 P. M.
Church Prayer Meeting, Thursday, . . 7.30 P. M.
Communion, First Sabbaths of February, April, June, August, October and December, . . . 12.00 M.
Preparatory Service, Thursday preceding Communion, 7.30 P. M.

Meeting of Session for receiving members at close of Preparatory Service.

Baptism of Children at the beginning of Communion Service.

OTHER STATED MEETINGS.

The Church Session, the last Monday of each month,	7.30 P. M.
*The S. S. City Missionary Society on the second Sabbath of each month,	3.45 P. M.
The S. S. Teachers' Meeting, Thurday,	6.30 P. M.
The Deacons' Meeting, Thursday evenings of Preparatory Service,	6.00 P. M.
The Board of Trustees, first Monday of each month,	7.30 P. M.
*Ladies' Beneficent Society, second Wednesday of each month,	11.00 A. M.
*Woman's Home and Foreign Missionary Society second Monday of each month,	11.00 A. M.
*Mother's Meeting, conducted by ladies of S. S. City Missionary Society, Friday of winter months,	2.00 P. M.
Summer hour for evening service,	8.00 P. M.

*Meetings omitted through the summer.

CORRESPONDENCE OF FORMER MEMBERS OF THE CHURCH AND CONGREGATION.

LINCOLN, NEB., *November* 15, 1895.

REV. ADOLOS ALLEN.
OCTAVIUS KNIGHT, ESQ.
THEO. F. SARGENT, ESQ.

DEAR FRIENDS:—Your kind invitation to attend a Centennial Celebration of the Organization of the First Presbyterian Church of Washington City, D. C., is received. I thank you for remembering me as one identified with the early history of the church, and still interested in its welfare.

To say that I long to accept your invitation, would but feebly express my great desire to meet with you. The very suggestion of such a celebration recalls many sad and pleasant memories. As my first personal recollection of the dear old church does not date earlier than 1843, when the congregation worshipped in the building which it now occupies before it was remodelled, and, as I left Washington while the changes were being made, my memory recalls only the old building with its yellow washed walls, mahogany pews and high pulpit, but dearer and more sacred to me than any magnificent cathedral of more modern style. The old choir too, where, for forty years my revered father accompanied the singing with his violincello, is as vividly before me as though I had listened to it but yesterday.

If any portion of the old edifice was dearer to me than any other, it was the little brick "session room," as it was called—an annex in the rear of the church. It was there that we held our Sabbath school, weekly and missionary prayer meetings, the Juvenile Missionary Society meetings, and the smaller gatherings of the congregation. Every brick in that little building was dear to my heart, and I can never cease to feel it was an honor and a privilege to have led the last meeting held there.

I cannot begin to name all the dear familiar faces and voices which memory recalls in connection with the old church. How few of them remain. Though nearly all have been called to wor-

ship in the Upper Sanctuary, I have been impressed, when reading the proceedings of the church the past few years, with the fact that so many of the old familiar names are still found among its members—children and grand children of the old and faithful members; proving that our God is a covenant-keeping God.

My own connection with the church extended mainly over the period covered by the pastorates of Drs. Ballentine and Sunderland. I feel that my life has been moulded and guided by the truths then imbibed. Especially is this so of the time I enjoyed the ministrations of our present beloved pastor, Dr. Sunderland. To him and to my most faithful Sabbath school teacher, John C. Whitwell, I feel more indebted than to any other instructors of my youth.

May God grant that we may be as faithful in our day and generation as those who have gone before us, and that we may leave a memory as redolent of all that is pure and lovely and of good report.

Sincerely and fraternally,

JNO. I. UNDERWOOD.

GRAND HAVEN, MICH., *November* 18, 1895.

MR. THEODORE F. SARGENT, of Committee,
Washington, D. C.

DEAR SIR:—Engagements otherwheres will account for this delay in acknowledging the kind invitation of your committee to be present at the Centennial Anniversary of the First Presbyterian Church, and birth of Presbyterianism in the City of Washington. Regretting inability to attend and personally exchange greetings with your venerable pastor, Dr. Sunderland, whom I knew only to revere and admire, as well as to renew acquaintance with yourself and other members of the church in which, for many years, I worshipped and shared vicissitudes, I cannot forbear extending hearty congratulations on the advent of a centennial memorial which signalizes the remarkable growth and prosperity of Presbyterianism in the National Capital.

Thrice welcome, and God bless and perpetuate the constant growth of a religious body whose stability of faith and catholicity of spirit make it the world-wide bulwark of enlightened Christianity.

Sincerely yours,

T. W. FERRY.

PERRYSBURG, OHIO, *November* 11, 1895.

MR. THEODORE F. SARGENT, of Anniversary Committee.

DEAR SIR :—I know of nothing that would give me so much pleasure as to accept your invitation to be present at your Centennial Anniversary. It brings to my mind some of the most pleasing recollections of my life. As I look back over a work of more than thirty years in the ministry, it seems to me that nothing I ever did was more highly appreciated than the work for the Juvenile Missionary Society of your church, during the years 1858–9.

About the beginning of my vacation from theological studies, in the spring of 1858, I received, through Dr. Sunderland, an invitation to spend a few weeks in doing missionary work for the Society above named. He wrote that his young people had raised some money for home work and wanted some one to aid them in doing the work—just how, they did not know. I went to Washington and began the work of sytematic visitation among the poor and neglected. It was soon found that a large number were needy and many children who did not attend any Sunday School. It was proposed to start a mission school in the chapel of your church, and a goodly number of children were soon gathered each Sunday afternoon for instruction. And a noble band of young ladies and gentlemen volunteered to teach them. The school grew rapidly and prospered ; its work was much enlarged in the way of benevolence, and it was found that the few weeks of my vacation was too short a time, so I was induced to remain and continue the work for a whole year—when I returned to the Theological Seminary and completed my course of study.

During the year 1858–9, I find on reference to a printed report of the Society's work—there was raised the sum of $841.36 ; and a good deal of interest was awakened, in fact, the young people were enthusiastic. Contributions not only through the Society, but individuals not connected with it sent me money and orders for shoes and other clothing and fuel to relieve the needy. I remember one good lady on D street sent for me and put in my hand $20.00 for this purpose. This was only a sample of the liberality manifested. A goodly number were brought to Christ through the faithful teachers of the Mission School. And after I had left Washington, Dr. Sunderland and others wrote me of the good work that was still carried on. Once, a poor child in Mrs. Johnston's class died, they wrote me, who was a devoted Christian and happy in her death,

pleading with father and friends to meet her in Heaven. Whether that Society is still in existence I do not know, but I am sure it has a record on high for the work done for the Master to his little ones. A record that will stand forever. If it has any better record than it made while I was with it, then it must have much treasure laid up in Heaven.

If you have the printed reports of the anniversary exercises of 1858–9, you will find items of great interest to your people, and if those who participated in the work then are not with you now, may they not in spirit rejoice in your continued prosperity, and, may not their successors be encouraged and stimulated to go on with the good work.

Among the names of those who were either teachers or helpers in the mission work, I find Mrs. E. M. Sunderland and her daughter Laura; Mrs. T. J. Johnston, widow of an elder; Mrs. J. O. Mahon and her daughter Annie; Misses May Coyle, Emma Coyle, Laura Coyle and Hattie Coyle; Miss Laura Stetinius, Miss M. Miller, Miss A. D. Webb, Miss B. Naylor, Miss L. Hyatt; Messrs. H. J. Frost, M. W. Galt, B. Milburn, Leo Coyle, L. Edmund Coyle, W. M. McLain, Jno. I. Underwood, O. C. Wight, and many others. I see that I was made a life member of the Society. If it is still in existence, then I am now a member of it.

May the Master be with you through all your anniversary exercises, and may the beloved Dr. Sunderland find that his last days are his best and be crowned with everlasting life in the kingdom of our Father.

Sincerely yours,

A. P. JOHNSON.

DALLAS, TEXAS, *November* 18, 1895.

Mr. F. SARGENT, ESQ., ELDER, &c.,

Washington, D. C.

DEAR SIR:—I thank you for your cordial invitation to attend the Centennial of the First Presbyterian Church, and deeply regret that I cannot be present.

What pleasant memories your invitation recalled; how I love to think of the old church in which I was christened sixty-eight years since; and heard the words of truth and Christianity spoken with the earnestness of Mr. Post, Sprole and McLain, the pastors in

my day. What pleasant memories hang around the old and sedate elders, Andrew and Leonidas Coyle, Mr. Campbell, and not forgetting James Moore, who nearly every year brought a new Presbyterian to be baptized in the faith. They have long since gone to meet their reward for the good done on earth.

I also recollect General Jackson and a long line of the great men of the nation that I then looked at with awe.

But I am reminded that you request a "brief communication." In the old family Bible I find that Mr. Sunderland married my youngest sister July 12, 1855. What a long and honorable service for a pastor to have! He may well be proud of it.

My father was a member, I think, for about forty years, and only left when he was unable to walk the distance, but gave his support to a struggling church near his home.

I thank God that I was born a Presbyterian, am still one—a member of the First Church of Dallas—and hope to die one. And my only wish is that when God calls me from this earth, my remains may be buried alongside of the mother and father to whom I owe all the good I possess, and that the minister in charge of your church shall say the closing prayer over my remains.

Thanking you for your remembrance and with the request that if your proceedings are published, you will send me a copy I am with great respect,

JOHN F. CALDWELL,
the last survivor of the family of Josiah F. Caldwell.
409 Young St.

BRIDGETON, N. J., *November* 11, 1895.

MR. THEODORE F. SARGENT,
No. 322 E Street N. E.

DEAR SIR:—Thank you for the invitation to attend the Church Centennial Celebration that begins November 17th. I wish it were in my power to attend those meetings, but it is a busy time with me here. Everything pertaining to the old "Four-and-a-half Street Church" possesses great interest for me. Seldom is there a week-day, and never a Sunday, when my thoughts do not revert to former days when that church was so important a concern in my life.

May you have a pleasant celebration, and may God's richest blessing continue with pastors, officers and people.

Sincerely,
LEONIDAS E. COYLE.

ZANESVILLE, OHIO, *November* 16, 1895.

MR. SARGENT.

DEAR SIR :—I know but little of the earliest history of the Four-and-a-half Street Church, as it was then called, sixty years ago. I united with the church under the pastorate of Rev. Reuben Post, a holy and a just man. Messrs. Andrew Coyle, Wm. Campbell, John Coyle and James Moore, were elders ; noble devoted Christians. Mr. Leonidas Coyle and Maria, son and daughter of Mr. Andrew Coyle, led the choir of beautiful sweet singers. How our feet hastened to hear those voices and the voice of our dear pastor. Those voices all stilled in death to us, but in the beyond, making melody in their hearts, and joining their sweet voices in the choirs of heaven. As my feet stand on the brink of the river it seems as if the Heavens must open and I could hear their voices, which are so fresh in my memory.

I cannot forget the church of my youth nor the city of my birth. Neither miles nor time can separate me from all that my heart holds dear, of scenes and associations connected with the church, which I love more and more as time in its flight brings so fresh to my memory. I shall always love and revere the First Presbyterian Church, and pray for its welfare.

I thank you for your kind invitation to the Centennial Anniversary of the dear old church.

Yours respectfully,

ANNA M. CASY.

ZANESVILLE, OHIO, *November* 18, 1895.

MY DEAR FRIENDS :—I wish that through ancestry I could claim a share in the planting of the church whose century of growth you now are celebrating. I can so claim a share in its early life and with my own memories and my mother's, can weave a chain of recollection stretching far back to the Sabbath days of that modest primitive temple of worship ; her uncle John Coyle was one of the early members and elders—his son, John, later an elder and precentor—Andrew Coyle, her father, and Leonidas, her brother, stand on the roll of elders—and my father, Dr. Alexander Speer—beloved as well in work of Sabbath School.

In the "little white church under the hill" my mother heard her first sermons and mine were heard (?) from the capacious choir

of the original Four-and-a-half street church in the midst of a family circle of singers—mother—aunts and uncles—one the leader for forty years.

Indellible, the memory of that house! The rich pulpit of polished rosewood with supporting pillars and winding stairs—its background of scarlet damask hangings with shining eagle above.

The holiest memory is of those Sabbath afternoons, when in the soft and fading light, the Supper of our Lord was ministered by men of God, whose very names were benedictions—the sweet and solemn service seemed a fitting preparation for the "Marriage Supper of the Lamb," where are now gathered all my own of that generation.

We thank you for remembering us as linked by birthright as we are by affection—with the church of our fathers. They loved its courts with a loving love, its very walls were dear to them—its prayers their refuge—its songs of praise their joy and delight.

The foundations were laid in purity of faith and simplicity of worship—and this mother church like the great apostle—has "fought the good fight," has "kept the faith"—but may she not "finish her work" for centuries untold, and may her children's children ever "rise up and call her blessed."

In the love of a sacred past,

Affectionately yours,

MARIA COYLE SPEER ANDREWS.

RICHMOND, VIRGINIA, *November* 21, 1895.

MR. THEODORE F. SARGENT,

Washington, D. C.

DEAR SIR AND BROTHER:—Your invitation to attend the "Centennial Anniversary of the beginning of the First Presbyterian Church of Washington, D. C.," was duly received. I have been very anxious to be present, and entertained a hope that I might be able to attend the reception Friday night. I find, however, it will be impossible for me to do so. I have been sick for nearly two years and unable to attend to business for seventeen months and am just about to resume my regular duties.

I love the dear old First Church. All my earliest recollections are connected with it. Rev. Reuben Post, D. D., married my father and mother. He baptized several of my sisters and myself. I was quite young when he left Washington, but his lovely face and

kindly smile as he used to place his hand on my head and call me his "little missionary," are indellibly imprinted on my memory. I promised him that I would be a missionary, and have never forgotten my promise, although providential hindrances made labors in the foreign field impossible, but the interest in that great work which he awakened in my young heart has never abated. I am only one of the many whose lives have been influenced by that Godly man.

I can never forget the grief with which we left the old church for a season when, in the wisdom of Presbytery, it was decided that a colony from each of the stronger churches, the First and Fourth, should go to the Second, to save that church from extinction, and my venerable father volunteered to go from the dear old First. But though it was a great sorrow to us all, the Lord's hand was in it, and the noble New York Avenue Church, with the great work it is doing, stands as a monument to the wisdom of the movement. It was there that my only surviving sister and myself made our public profession of faith in the Lord Jesus Christ and first sat down with our parents at His table.

If our sorrow was great on leaving, our joy was no less great, when the work for which our father had left for a season having been accomplished, we returned to our old church home, where we remained until the hand of the Lord led us to another field of work for him, and we removed to the west end of the city to help in the organization of the Western Presbyterian Church. Thence we were called by the unfortunate war between the States to this city, to do whatever work the Lord might find for our hands in the United (now the Grace Street) Presbyterian Church, with which we have been connected for nearly thirty-four years. From this church our mother, Mary M. Moore, our sisters Margaret J. and A. Isabella Moore and brother, Edward D. Moore, and the wife, two grown sons and one grown daughter of the latter have been carried to their final resting place on earth, and their souls to eternal glory. Our two nephews had already done good work for the Master. One of them was cut down while doing home mission work in the swamps of Louisiana; the other before completing his theological course, with a view to foreign mission work. It was his expectation to be one of the pioneers of the Korean Mission of our Southern Presbyterian Church. Several of his classmates were permitted to go, but the Master wanted him to join the blood-washed throng in glory.

Another brother, with his only sister, is actively laboring in the Sabbath School and Christian Endeavor Society, in a church recently organized in one of the suburbs of this city. The youngest of the four brothers was received by East Hanover Presbytery at its last meeting as a candidate for the Gospel Ministry. The writer of this has had the honor of representing his church in Presbytery and Synod frequently, and once the Presbytery in General Assembly. These things are mentioned, not in a spirit of boasting or vain glory, but as some of the results of the work of the First Church. Our father was converted in that church, and served it thirty-four years in the eldership. Our mother was converted in the Bridge Street Church, Georgetown. It was under the pastorate of Post, McLain, Rich, Ballantine and Sunderland in the First, and Knox, Smith and Eckard in the Second, that they labored and brought up their children ; and whatever of work for the Master their descendants have been permitted to do must be traced to the influence of the holy men of God who founded that church.

Well do I remember the day, over fifty-four years ago, when the Juvenile Missionary Society was founded. How proud we boys were to be made Secretary or Vice-President ; and to be President gave us more pleasure than any honors which could have been conferred upon us in our later years. That Society has done good work. How many souls were saved through labors of its colporters in Texas only the records of eternity can reveal.

Then the Maternal Association ! The Master Himself only knows what honor has been brought to Him through the prayers and labors of those dear mothers in Israel who used to meet to talk with each other and pray for the welfare and conversion of their children. The female prayer meeting, I trust it too is still continued. For years the house in which I was reared was the meeting place, and no storm of winter or heat of summer, was severe enough to prevent at least two or more Godly women from coming together to call upon Our Father for His blessing on the church which they all so dearly loved. Then we recall the homes and faces of four devotedly pious women, who for years used to go twice each week, Sabbath and Thursday, to the city jail and, shut up from two to three hours with its unhappy inmates, read the Scriptures and prayed with these unfortunate victims of vice and crime. Then there was dear old " Mother Knowles," who, like Anna

of old, abode in the sanctuary, giving on the Sabbath, fully an hour before the time for service in the morning, and remaining till the close of evening worship. She, like Elijah, went to heaven in a chariot of fire. No finite mind can begin to estimate the blessings brought to the church and its families through her prayers. Their influence will never cease until the angel with one foot on the sea and the other on the land, shall proclaim that time shall be no longer.

The Neighborhood Prayer Meetings. Not content with two regular services in the lecture room every week, prayer meetings were conducted by some of the elders in the then remote and destitute portions of the city. Many a stormy night has your correspondent, when a boy, *most unwillingly* carried a lantern in one hand, an umbrella in the other and accompanied his father to the West End Island, or English Hill, to a prayer meeting in some private house or school building. The Mission Sabbath School on English Hill was begun and continued by members of the First Church ; continued till that worst section of Washington was renovated and changed so that it was no longer needed. The Central Presbyterian Church is not far from the site of the old Mission School.

When the Young Men's Christian Association of Washington City, the third in the United States, was organized, the First Church was prominent in the work, and the first secretary was a member of this church. The first Union Prayer Meeting of all denominations held in Washington City, was held in this church in October or November, 1857. That it did much to bring the Christian people of the city nearer together than they had ever been before cannot be gainsaid.

You asked me for a short communication, but in thinking over the past of our beloved church, it has been impossible to be short. Memory has run away with me. There is much more I could say if time permitted. But time would fail to mention all I would like to say of the long list of worthies whose names and forms now rise before me. Begging that you will present to our dear old pastor, Dr. Sunderland, our love and congratulations that God has permitted him to live to behold this day, I am,

Very truly yours,

J. Hall Moore.

For himself and sister, Miss Rosa Moore.

STATEBURG, S. C., OCTOBER 4, '95.

REV. DR. BYRON SUNDERLAND.

DEAR SIR :—I have read with lively interest of your proposal to celebrate the Centennial of the First Presbyterian Church of Washington. I have a strong and life-long attachment to that especial branch of the Church of our Lord. It was there that I became a member by baptism nearly sixty-six years ago. My father, Rev. Reuben Post, not William, was the pastor. He was a native of Vermont, a graduate of Middlebury College, and studied theology at Princeton. I think it was about 1820 that he received the call, his first charge, to the First Presbyterian Church in Washington, a small stone building, with parsonage attached, situated at the foot of Capitol Hill. Desiring above everything the prosperity of the church, and foreseeing the future growth of the Capital, it was under his leadership that the congregation determined to build a new edifice on Four-and-a-half street. This edifice was completed about 1827; for, as children, we were told that my brother, born May 1828, was baptized in the little brick church : and I, who was born November, 1829 was baptized in the new church on Four-and-a-half street. My father's pastorate though probably only half the length of your own, was next to yours, the longest of any exercised in that church. Then, as at the present time, Presidents and Members of Congress there united with the resident congregation in Divine worship. I well recollect that President Jackson had a pew in front of our own—also Mr. Polk, member of Congress, who was afterward President—and Mr. Henry Laurens Pinckney, member from South Carolina. There may have been many others. Between Mr. Pinckney and my father there sprung up a warm friendship, that led my father to resign the pastorate of his beloved church in Washington, on receipt of a unanimous call to the old historic church known as the "Circular" in Charleston of which church Mr. Pinckney was a member.

An English family of the name of Blagden (they were parents of the Rev. Washington Blagden of Boston) were among the founders and supporters of the little brick church. I remember the name of Whitwell also—Mrs. Underwood (Aunt Christie she taught us to call her), and her sister, Mrs. Wm. Campbell, were devoted friends of my parents. During the forties I made several visits to Mrs. Underwood's family. They lived then in one of a row of brick

houses on Capitol Hill. At that time the music of the church was assisted by the tones of the bass viol, that was played by Mr. Underwood. His wife was one of the singers.

When visiting Washington in 1860, I was pleased to recognize the identical pulpit in which my father officiated; the original building was then being used as a Sunday School room.

What a change has taken place in the intercourse existing between pastors of different denominations in the District. I have heard my father say that the Rev. Dr. Keith, rector of an Episcopal church in Alexandria, had preached in his pulpit; and my father had preached in Dr. Keith's. They were personal friends; and Dr. Keith had studied divinity, though an Episcopalian, in Princeton Seminary. The late Bishop Johns of Virginia, had also studied theology at Princeton.

I beg pardon, dear Dr. Sunderland, for intruding so long upon your time and attention. I wished to correct a mistake in my father's name, etc.

The friendship between Mr. Pinckney and Dr. Post was continued by their children, and cemented by my marriage with the son of my father's friend. With sincere respect,

Truly yours,

MRS. HENRY L. PINCKNEY,
nee HARRIOTT L. POST.

WASHINGTON, D. C., *November* 12, 1895.

T. F. SARGENT, ESQ.

DEAR SIR :—In reply to your invitation to be present at the Centennial Anniversary of the First Presbyterian Church during the coming week, I reply that I will be present as often as I can.

I love the old mother church within whose folds I was received nearly *fifty years ago*, when I was but a boy, and shall always rejoice to hear of her prosperity. May God bless you all and make you perfect in good works.

Respectfully yours, &c.,

B. R. MAYFIELD.

Hamline M. E. Church,

Washington, D. C., *November* 18, 1895.

Theodore F. Sargent.

Dear Sir and Brother :—I shall take great pleasure in attending the Centennial Anniversary of the First Presbyterian Church of this city, an invitation to which is just at hand. I rejoice with you in the fact that though the old tree has shed its leaves and changed its bark many times during the past century, it is still so green and strong. Age is honorable, but age with growth and vigor still remaining, especially in case of a church, is most inspiring.

Fraternally yours,

E. S. Todd.

E Street Baptist Church,

Washington, D. C., *November* 18, 1895.

Mr. Theodore F. Sargent.

Dear Sir :—I am in receipt of invitation to attend the Centennial Anniversary of the beginning of the First Presbyterian Church of Washington, D. C., and of the beginning of Presbyterianism in this city, and in reply would say that I regret that engagements in connection with the annual gathering of the Columbia Baptist Association will prevent me from participating in the exercises of this celebration as I would wish to do. I hope, however, to be present at the reception on Friday evening next.

Permit me to extend hearty congratulations on the noble record which your church and denomination has made in this city. A record most honorable and in every way worthy of consecrated imitation by others.

Permit me also to wish for your beloved and long-time pastor, Rev. Dr. Sunderland, whose ministry has been freighted with so much good, not alone to Washington but to the nation at large, years of blessing and prosperity among the people he has served so faithfully for well nigh half a century.

I rejoice in the work accomplished and the successes achieved by the Presbyterian Church for the spread of our common Lord's Kingdom and the salvation of our fellowmen.

Fraternally,

J. J. Muir.

WASHINGTON, D. C., *November* 18, 1895.

COMMITTEE ON CENTENNIAL ANNIVERSARY OF THE FIRST PRESBYTERIAN CHURCH.

DEAR BRETHREN :—I would add my congratulations to those which spring from the hearts of the many who honor your church and its pastors. The history of the First Presbyterian Church is interwoven with the development of not merely this city, but of our nation. *There is one incident in its history which forms a pleasant tie with the church with which I was connected, namely, each celebrated the Lord's Supper in the Capitol*—the only times that this *sacrament was administered within its walls.*

May the past success of the First Presbyterian Church be a prophecy of its future achievements for God and humanity.

Fraternally yours,

JOHN CHESTER.

WESLEY CHAPEL,
WASHINGTON, D. C., *November* 19, 1895.

MR. THEO. SARGENT, ELDER, &c.,
Washington, D. C.

DEAR SIR :—In response to your committee's invitation to attend the Presbyterian Centennial Celebration, I regret that I am hindered from being present. Engagements in my own church every night this week demand my attention.

I congratulate the great Presbyterian Church on the splendid work of the hundred years ; but especially that of the closing decade and the auspicious outlook upon the new century. I rejoice in your success. Your success is ours. We are laborers together with God. If we are true to the spirit of our Divine Master there is no place for jealousy or envy between the Presbyterian and the Methodist Churches. Each has its providential mission. While some other denominations are pining for a union against which they raise impassible barriers, our branches of the Church of Jesus Christ may illustrate a true unity by a real Christian sympathy and brotherly co-operation.

God speed you in your work ! When the next century of your church life shall be celebrated, and the capital shall number millions in its borders, may there be hundreds of thousands of brave-hearted loyal Presbyterians rejoicing together.

Yours fraternally,

CHARLES W. BALDWIN.

JOHN F. HURST,
Bishop of M. E. Church.

WASHINGTON, D. C., *November* 20, 1895.

MR. THEODORE F. SARGENT.

MY DEAR SIR :—I have received your kind invitation to be present at the meetings in commemoration of the Centennial Anniversary of the founding of the First Presbyterian Church in Washington. Unfortunately my engagements are such as to take me out of the city.

I heartily congratulate the pastors, elders, and members of the First Presbyterian Church on the arrival of this important anniversary. The Presbyterian Church has always stood in the forefront of an aggressive, religious and national life. Its record in the old country continued in America has been worthy of all honor, and it cannot be doubted that the story of the coming centuries will be of the same noble quality. Trusting you may have a delightful series of meetings, I remain,

Yours sincerely,

JOHN F. HURST.

EXECUTIVE MANSION,
WASHINGTON, *November* 20, 1895.

MY DEAR SIR :—The President directs me to acknowledge the receipt of your kind invitation to attend the meetings and reception given in connection with the celebration of the beginning of Presbyterianism in this city, and to say that he greatly regrets that in consequence of the pressure of official matters of importance he finds it impossible to be present.

Very truly yours,

HENRY T. THURBER,
Private Secretary.

THEO. F. SARGENT, Esq.,
322 E Street N. E.,
Washington, D. C.

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